

THE ANGLICAN DIGEST

IV QUARTER A.D. 1976



MISSENT, LOST, AND BROKE DOWN

That's why your III76TAD arrived late. First, the corrected final proof copy went all the way to California before it got to our manufacturer in Camden, Arkansas (about seven road hours south of Hillspeak); when it arrived, the manufacturer learned that the railroad had lost the carload of paper that was to have been used to print TAD; and finally, when press and paper were brought together, the manufacturer's printing equipment broke down, and two shifts were lost before it could be repaired. We no doubt have used up this year's allotment of mishaps and hope that IV76TAD arrived in your mail box on time.

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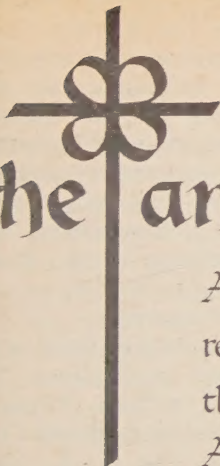
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IV QUARTER A.D. 1976



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

WHAT HAPPENED

(The following article is the best and briefest report on the 65th General Convention of the Church that we have seen, and is reprinted by permission from TIME, the Weekly Newsmagazine; © Time Inc. 1976.)

AMERICA'S Episcopal Church has long managed to be "all things to all men" — and women: Internally, it has accommodated its various factions with a reasonable degree of harmony; externally, it has functioned as an ecumenical bridge between Protestantism and Catholicism because it contains elements of each. Those days may be over. At the Church's 13-day General Convention, which ended in Minneapolis [23 September], the

Protestant side took firm control of the Church, and both internal and external relationships will never be the same.

The once placidly prosperous Church, which has 3 million members was torn up in the late 1960s over a program of grants to radical minority groups. That was just a prelude to the cosmic war over permitting women to be priests and bishops. The proposition had been rejected in 1970 and 1973, but the Minneapolis Conven-

tion finally voted in favor of full ordination of women (since 1970, Episcopal women had been eligible for ordination, but only to the order of deacon), breaking with a practice dating to the earliest days of the Church. In the House of Bishops, 60% voted yes — a slim majority to carry conviction and impel Churchwide support for such an emotional issue. In the House of Deputies (made up of priests and laymen who vote separately on important decisions), it was an eyelash victory because of the house's peculiar voting system. If the priestly deputations from just three of the 114 dioceses had voted differently, the motion would have been lost.

Conservatives pleaded that the Church wait for a broader agreement before taking the momentous step. "We are a house divided. The good people in the pews back home have not decided this issue," said Connecticut Laywoman Ann Robinson during the deputies' mannerly debate, but the Rev'd R. Stewart Wood of Indianapolis said further delay would "let the guts of the Church turn and turn and turn."

While infuriating the right, the Convention came dangerously close to incensing the left as well. Fifteen women had already undergone unauthorized

ordinations to the priesthood. The House of Bishops voted to recommend that dioceses require them to undergo a second (conditional) ordination so that there would be no question about their status. The women and their supporters promptly vowed that they would never take such a humiliating step, and the bishops backed down, favoring public services to commemorate the ordinations.

The Minneapolis decision has international implications. The world's 47 million Anglicans seem destined to be divided into two camps. The U. S., Canadian and a few other Churches have now authorized women priests, and the mother Church of England seems likely to do so eventually, but some of the former colonial Churches, particularly in Africa, will refuse.

Besides that, the decision opens a new breach between Anglicans and the Eastern Orthodox and Roman Catholic Churches. In August, during the most substantial international Anglican-Orthodox talks in years, the Orthodox theologians decreed that women priests would be "a very serious obstacle" to improved relations. Responding to the vote, Father Nikon Patrinos of the Greek Orthodox Archdiocese of North and South America said that the "letter of the law" prevents the

Orthodox from consulting with a Church whose order differs from their own. Thus world Orthodoxy must now debate whether ecumenical talks can proceed.

On the Roman Catholic side, Pope Paul VI, in a publicly released letter, had already warned that women priests would add "an element of grave difficulty" to Anglican-[Roman] Catholic talks, which until now had made substantial progress toward some sort of reunion. Liberal [Roman] Catholics who favor women priests, of course, hope their own Church will change, but once word of the Minneapolis decision reached Rome, the Vatican element that opposes ecumenical progress felt its skepticism confirmed. One Vatican source who has been sympathetic with the opening



toward Anglicans says that the way in which the U. S. Episcopalians made their decision, and the concept of Church authority it implies, is as upsetting as what they decided. "It seems to us a very odd way to change a practical tradition going back many centuries — simply by counting heads", and besides that, "there

wasn't any formal consultation between the Anglican and Roman Catholic Churches on this question."

The more immediate question is what effect the Minneapolis convention will have on the U. S. Episcopal Church. Aside from the women's issue, a substantial part of the laity is disturbed about the heavily revised version of the venerable Book of Common Prayer that won overwhelming approval at Minneapolis and will be up for final ratification in 1979. At an open hearing in Minneapolis, the air was filled with phrases like "a monstrosity", "a mish-mash", "a dishonest translation". Those who favor the Prayer Book that U. S. Episcopalians have had in substantially the same form for two centuries are now reduced to pleading with the 1979 convention to allow local option in the use of the older, traditional liturgy.

The women's issue, however, remains the most disruptive. No sooner had the bishops voted than 36 members of the hierarchy signed a declaration of independence. Though vowing that they would not bolt the Episcopal Church, they declared, "We cannot accept with a good conscience the action of this house." They even denied the authority of the Convention to decide an issue without an "ecu-

menical consensus" with Roman Catholicism and Eastern Orthodoxy. The Right Rev'd Robert E. Terwilliger, Suffragan Bishop of Dallas, called it an "internal schism". One segment of the Church will refuse to recognize women priests who have been ordained by the majority. If the Church at large forces the recalcitrants to accept the women on grounds of equal justice, or if women activists haul the conservatives into court — as they have threatened to do — the next few years could be chaotic.

At the Convention's end a . . . conservative coalition of 15 organizations and publications called the Fellowship of Concerned Churchmen, stated that those who hold fast to the "apostolic" view of the priesthood and the traditional liturgy must "refuse all cooperation, including financial, with the apostate national Church." At a meeting early next year, the fellowship will try to figure out how it can preserve its faith without departing from the Episcopal Church altogether.

(See page 14.—*The Editors*)

WHAT HAS BEEN SAID

(The Anglican Digest presents excerpts from parish bulletins, diocesan periodicals, sacred and secular magazines and newspapers, and letters, both personal and pastoral, all following the adjournment of the Church's 65th General Convention.)

A LETTER from a parish (Diocese of New Jersey) clerk: As of this date, and by the decision of every member of the Vestry, this parish will:

(1) withhold payment of all assessments to the Diocese;

(2) not require, nor accept, the services of the bishops of the Diocese for Confirmation or visitation this year or the next;

(3) not have its priests in attendance at the Clergy Conference of the Diocese;

(4) not attend, nor desire to attend, the annual Convention of the Diocese;

(5) suspend its active fellowship with the Diocese.

A parish priest (Diocese of Louisiana): I support those 37 bishops, including our own who have pledged themselves to "work within the Church for the reestablishment of our historic Apostolic Faith and Order". I encourage all who love the Church to do the same . . . Since the 1973 Convention dic

say NO to the proposal [to ordain women], those who worked to reverse that decision have set a precedent for not accepting the vote of the convention. [The action of the General Convention] is not irreversible.

A parish bulletin (Diocese of Atlanta): Our Catholicity does not depend upon the vote of 50.1 per cent of the representatives at the General Convention. If the General Convention votes anything contrary to the Catholic Faith, its action is null and void.

A Washington, D.C., columnist: To emasculate a work of such literary genius and majesty [as the Book of Common Prayer] is a deed of astounding literary impertinence.

A parish priest (Diocese of Central Florida): I, and other priests of like mind and commitment, intend to remain loyal to the Faith that this Church has received and expressed in our Book of Common Prayer, and in the doctrine and discipline of the Episcopal Church as set forth in the canons that obtained before the 1976 convention. I hope and pray that each of you will find it possible to stand with me in that resolve.

The dean of a cathedral church in the Midwest: If tomorrow the draft prayer book were consigned to the dustbin and our damaged ministry reestablished

on solid theological foundations, it would be none too soon for the welfare of the Church. Nevertheless, we say with St. Paul, "Hold fast that which is good." (I Thessalonians 5:21).

A resolution of the Society of the Holy Cross (a congregation of secular priests not living in community, but under a common rule of life): [We do] not recognize the authority of the General Convention or any synod to change the subject of a sacrament, and therefore cannot accept the ordination of women.

A parish priest (Diocese of Dallas): What is really at stake in the matter of [women's] ordination is not whether or not you like women, or even whether you think they can or cannot be priests and bishops. The issue is, can the Episcopal Church decide something that is contrary to Holy Scripture? Probably more basic than that is, does the General Convention of the Church believe Holy Scripture to be the divinely inspired Word of God? If the final answers to those questions are YES and NO (in that order), we are in a heap of trouble.

A priest and university professor: I suppose that like many before me, some rightly and others wrongly, I see officialdom as having left me, since it has now at least attempted to divorce itself from that body of

doctrine, discipline, and worship which I promised to uphold. I also pledged allegiance to a jurisdiction, but its authority over me was and is . . . contingent on the faith and worship which underlay it.

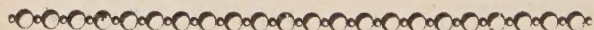
A cartoon caption: I don't see why anybody worries about responses [in the Proposed Book]. Whatever the priest says, I just yell, "Right on!"

A spokesman for the Committee for the Apostolic Ministry: The heresy that now threatens us is not the ordination of women as such — that is still an unsettled matter of dispute both in Anglicanism and Roman Catholicism; the heresy is the notion that the General

Convention can declare, on its own, that an essential development in the deposit of Christian Revelation has taken place, and that we must acknowledge it by changes in our canons and practice.

A parish priest (Diocese of West Missouri): For the time being we will simply go on worshipping and serving God as we have over the past years; but we will have no communion (at least, I will not) with those who have voted our Church into apostasy. I cannot be in communion with those who have abandoned the Catholic Faith.

A priest and editor: Not everything that happens is by God's will. I cannot believe that



CHRISTMAS PREFACE

HE WAS the begotten Son of His handmaiden; the Lord of His Mother; the Birth of Mary; the Fruit of the Church. By the one He is produced, by the other He is received. He that as an Infant comes forth from the one, is set forth as Wonderful by the other; by the one He handled toys, by the other He subdued kingdoms. The one He soothed with the winningness of a child; the other He betrothed with the faithfulness of a bridegroom. The tokens of His precious love exist uncorrupted. The Bridegroom gave as gifts to His Bride living waters whereby she might once for all be washed to obtain the merit of pleasing Him; He gave her the oil of gladness that she might be anointed with the sweet ointment of the Chrism; He called her to His table and satisfied her with the richness of the wheat; He filled her with the wine of sweetness. He granted to His mother to be filled, yet not to be violated; to bring forth, yet not to be corrupted; to the one once, to the other ever.

—Mozarabic Eucharist

what the General Convention decided about women priests is God's will. Therefore, I do not intend to accept it.

A parish priest (Diocese of Milwaukee): Because the Proposed Book is deficient in matters essential to the doctrine, discipline, and worship of the Church, and because it has altered some of the basic teachings

of the Church, I cannot conscientiously use it in my sacramental and pastoral ministry.

An Orthodox bishop: The whole problem is not, as some would have us believe, a fight between conservatism and liberalism; it is a struggle between the secular and apostolic concepts of the Christian Faith. It is not a question of who is right, but of what is right.



WHAT TO DO?

The following article appeared as an editorial in Paxamarevita, a publication of St. Mary of the Angels' Parish, Hollywood (Diocese of Los Angeles), California. Although it was written before the convening of the General Convention in Minneapolis, it addresses itself forcefully, intelligently, and succinctly to some of the problems which have arisen out of that Convention: we have paraphrased it to bring it into proper time sequence, and earnestly commend it to our readers.—The Editor)

NOW THAT the 65th General Convention has given approval to the priesting of women, three possible courses of action are open to those who are opposed to the same. It is within the context of the "No Surrender — No Desertion" motto of Episcopalians United that they are discussed.

I

Acceptance of the decision of the General Convention and its authority while continuing to teach and

proclaim the Catholic faith and working for reconciliation within the Church.

That is sometimes called "remaining within the Church", and is oftentimes contrasted to schism. It is, however, an oversimplified choice, and fails to take into account all of the facts.

No doubt remaining is the sportsmanlike thing to do; it is the "democratic way". If good sportsmanship were the test of one's religion, the acceptance of the result would be incumbent

on all, but regard for truth, and acting according to the dictates of conscience, are more important to religion than sportsmanship. If the Church were a democracy where Christian faith and practice were matters to be decided by a majority vote of its governing body, acceptance of the verdict of the majority would settle the matter for us, but the Church is not a democracy, and its faith and practice are revealed and ordered by God, rather than decided upon by its members.

It is futile to "stay and fight" because the issue already has been decided. Moreover, the phrase "stay and fight" is inaccurate. The General Convention, and those who have accepted the heretical action of the General Convention in approving the ordination of women to



the priesthood and episcopate, has abandoned the One, Holy, Catholic, and Apostolic Church. Both the Orthodox and Roman Catholic Churches have made that clear. Those in heresy have gone out from the fellowship described in the Preamble to the Constitution of the Episcopal Church. They are not "staying" in the Church as it was

constituted prior to 16 September 1976. The General Convention has created a new denomination.

There are those who feel that they "could live with" such a situation, but when a priest is forced to recognize a priestess or a female parish superior — or perhaps a bishopess or a presiding bishopess, what then? What about a layman who has to tolerate a woman as his parish priestess? What else is there to do except surrender?

There is no possible compromise: either we accept women in that office or we do not; we either surrender or refuse to surrender.

Most important of all, however, is the issue of the acceptance of the authority of the General Convention and the status of those who accept that authority.

By usurping the authority of a General Council of the Church Catholic and deciding for itself a matter of faith, and by acting beyond its authority as the legislative body of one small segment of Anglicanism, the General Convention has gone into schism from the Episcopal Church itself which is committed by its Book of Common Prayer to the Catholic Faith and by its Constitution proclaims itself a part of the Holy

Catholic Church. By an *ultra vires* (beyond power, exceeding authority) act, the General Con-



vention cannot disannul the Episcopal Church's Catholic heritage nor separate it from its place as a part of the Holy Catholic Church.

What the General Convention has done is to establish a new denomination wherein women can hold an office in its ministry called "priesthood". Those who accept the decision of the General Convention and subject themselves to its authority have followed it in schism and into a new denomination [the General Convention Church, somebody has suggested]; they have deserted the Episcopal Church.

Thus, those who accept the General Convention's actions repudiate completely "No Surrender — No Desertion".

Anybody whose opposition to the priesting of women is based on the claims of conscience cannot possibly exercise that choice. Those who oppose the priesting of women on the grounds of ecclesiastical polity, of cultural considerations, or just on general principles, may

possibly deem this course open to them, but it must be rejected by all who oppose the action on conscientious grounds.

II

Changing one's religious allegiance and affiliation from the Episcopal Church to another Christian communion.

That is the second course open to those who oppose the priesting of women, and some people have already taken it. There are a number of possibilities: Rome, Orthodoxy, Old Catholicism, one of the splinter groups of Episcopalians, or even a Protestant sect. Some people, of course, and unfortunately, will simply drop out of the Body of Christ.

All of those possibilities have their drawbacks: by going to Rome we would have to reject our Anglican heritage completely; by going to one of the Orthodox Churches we have to adjust to a new cultural environment, and, depending on which Orthodox group we went to, we might have to renounce part of our Anglican heritage. Old Catholicism is represented in this country solely by the Polish National Catholic Church, which is a foreign culture. There are, to be sure, other groups which call themselves Old Catholic — sects headed by

Episcopae Viganti (wandering bishops); in most cases their orders are questionable and so is their faith. Those going into Protestantism would reject the Catholic Faith, and those dropping out of institutional religion would reject Christianity. The plain fact is that Episcopalians do not want to leave their Church.

Changing religious allegiance is based on a wholly individualistic concept of religion, and rejects the premise that the Church is an organism, not an organization. The Church, according to such philosophy, is merely an organization of like-minded individuals which one is free to leave for something else.

It is desertion. Changing churches is not a proper choice for anybody who holds to the motto: "No Surrender — No Desertion."

III

Remaining in the Episcopal Church, from which the General Convention has gone in schism with its adherents

Recognizing that the General Convention and its adherents have gone into schism by authorizing and accepting the ordination of women, it must also be recognized that the Episcopal Church itself remains. The only

feasible, logical, churchly, and Christian position for the opponents of the priesting of women is to stand right where they are — to continue in and with the Church that remains.

It is not going over to a "continuing Episcopal Church" for we have not gone into anything: we are simply staying where we are. The Church will not be a "continuing" Church for that denotes a new religious entity continuing an old practice. The same — the very same — Episcopal Church remains, the General Convention and its followers have left it.

That is what "No Surrender — No Desertion" means; not surrendering the Catholic Faith, not deserting the Episcopal Church with those who have already done so, but remaining within it.

There is no question but what the Church is only a small remnant of the Church as it was constituted before 16 September 1976. Many have gone out from us — probably a majority of our dioceses, bishops, priests, deacons, parishes, and people. They have gone out from us and constituted themselves a new denomination, and that will create many problems for the remnant Church.

The remnant will have to constitute provisional dioceses (there will be enough bishops

remaining loyal to the Church
(to continue its apostolicity).
There will have to be a provi-
sional synod. Regrouping will
take considerable time and
energy. There probably will be
some agitation to merge the
remnant Church into one of
the other Christian Catholic
movements, and that may ulti-
mately be advisable, but that
matter is for the future — the
immediate task is to regroup
and reorganize.

Legal problems abound. Those
going out from us undoubtedly
claim the name of the Episcopal
Church, as well as most of its
assets and machinery. They
may be successful, for it is im-
possible to tell how the secular
courts will decide such matters.
Any litigation, however, will
determine only the secular rights
and not true ecclesiastical mat-
ters.

For those who oppose the
priesting of women as a matter
of conscience, remaining is the
only possible choice, and will
take courage to follow: not
only will the Church at large
be divided, dioceses will be di-
vided, parishes will be divided,
clerical groups will be divided,
the House of Bishops will be
divided, and families will be
divided.

There can be no compromise.
The only course is "No Sur-
render — No Desertion".



HOLD FAST



NO SURRENDER—NO DESERTION

THURSDAY 16 September
1976 will go down as the
day the General Convention of
the Episcopal Church, by decid-
ing to ordain women to the
priesthood, officially departed
from apostolic faith and order
and so became simply one more
Protestant sect. Saturday 18
September 1976 will go down
as the day it also officially de-
parted from the ancient formu-
las of doctrine, discipline, and
worship as set forth in the Book
of Common Prayer, and ac-
cepted a new book of rites and
ceremonies which fail to express
the fulness of the faith.

Hundreds of thousands of
loyal Episcopalians mourn those
two days; they mourn the of-
ficial departure of their Church
into heresy. They know, how-
ever, that the faith did not end,
nor did their loyalty to the doc-
trine, discipline, and worship
embedded in the Book of Com-
mon Prayer: they remain faith-
ful Episcopalians while disdain-
ing the new sect which still goes
under the old name.

We say to the hundreds of
thousands of the faithful: hold
fast, do not despair, and stay
where you are. "We" are a

group of fifteen Episcopal organizations and publications of which *The Anglican Digest* is proudly one, and which long have fought for some semblance of apostolic faith and order in the Church. We speak directly to those who take their stand with us and the historic Church: Refuse all cooperation, including financial, with the apostate national Church and with apostate bishops and priests; support faithful priests and bishops; receive the Sacraments only at the hands of faithful bishops and priests. Worship and pray. Read the scriptures. Use the Book of Common Prayer. Endure the tribulations of the present time patiently, steadfastly, and in confident hope.

The Fellowship of Concerned Churchmen, as we call ourselves, will convoke a nation-wide meeting as soon as it possibly can in 1977. The Fellowship will need your help and support in, and for, that meeting. If you stand with us in rejecting what has occurred and wish to remain in communion with the One, Holy, Catholic, and Apostolic Church, send us a simple message: I stand with the Fellowship of Concerned Churchmen.

Send your declaration of solidarity to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632, or to the Fellow-

ship of Concerned Churchmen, POB 82, Rowayton, Connecticut 06853.

Meanwhile, hold fast — we are with you.



[Someday we may learn the extent of the chaos wrought by the General Convention in permitting the unconstitutional ordination of priestesses and the consecration of bishopesses, and in planning to do away with the noble and unifying Book of Common Prayer.

People are understandably perplexed and distressed, and because the whole Church has been betrayed, feel like lost sheep — wondering where to go and what to do. To give some guidance to the faithful, the Fellowship of Concerned Churchmen is seeking ways to preserve the Church's apostolic faith and order as well as its moral, spiritual, and ecclesiastical probity and present them to a Church Congress in Saint Louis, 14-19 September 1977. Meanwhile *The Anglican Digest* will make every effort to provide its readers with honest, clear articles on the many related problems. Because the times are perilous we call upon all the faithful to support the Fellowship in its endeavors to help us all remain loyal to our Lord Jesus Christ and His holy Church.

—The Editors

ACCORDING TO—

● The Bishop of Northern California: If everybody, male or female, has a right to be ordained, then vocation [a real call from God to serve Him and His Church] is something that we might as well forget, make the Bishops, Standing Committees, and Commissions on Ministry onto rubber stamps, and ignore the whole testing process which is based on the desire to be as certain as possible that an applicant has a vocation. Recently, several young graduates of seminaries, seeking appointments in these days of surplus priests, have spoken to me of their desires for a congregation in which they could "express their ministry". The significant word here is "their": none of us has his own ministry; we are called by Christ and approved by the Church to share in Christ's ministry. No wonder ordained men are regarding themselves as professionals serving their personal careers. If that is all the ministry is, certainly it should be open to women; if, however, it is a vocation, as I truly and devoutly believe it is, why has it taken two thousand years for God to call women to

the priesthood and episcopate? [Women] unquestionably have a ministry, as they have had from the beginning, but not the sacerdotal function of priesthood or episcopate.

● The Archbishop of Cape Town: "Each celebration of Christmas is our bold "Amen" to Jesus who says, "I am the light of the world". It is also our joyful alleluia time because we know that the Light has shown in the darkness, and the darkness has not, and cannot, overcome it. We believe in and live by the power of that Babe born in Bethlehem, who is the powerless Lamb by whose love all things were made and are redeemed. I pray that we may all say our amens and alleluias with a deep-throated conviction this Christmas. He is our hope and our salvation.

● The head of the Greek Orthodox Church in Canada: There can never be intercommunion with the Anglican Church if it has priestesses.

● A ninety-year-old Churchwoman: I am afraid that present-day priests have little knowledge of what to say, do, or anything, when they are

called to a death bed or even to see an ill person. Priests should be so well educated in Christ's teachings that they are able to apply them, regardless of inhibitions, malpractice, or — you name it. Yes, I know that it takes years to mellow any human being and not a little time to do the same for a priest, but if a priest does not have the spiritual equivalent of "what it takes", he will never achieve the rapport needed to deal with people slightly ill or facing Uncle Thanatos. (Editor's Note: In Greek mythology Thanatos is the personification of death, the brother of Hypnos, sleep, and a son of Nyx, night, and a dweller in the lower world.)

● A parish priest: I respect and do not impugn the integrity or the character of my Bishop whose kindnesses to me have been quite real. Inasmuch, however, as he has subscribed to actions contrary to apostolic practice and his ordination vows, I, as of today, hold myself free from all spiritual and moral obedience to him. I disassociate myself from all gatherings, liturgical and otherwise, in which illicit ministries are acknowledged as valid, and I resign all my elected offices in this diocese. I remain Rector of ***, and by so doing, I offer myself for such censures and discipline as the Bishop may

deem fit. That is not heroic, nor is it even brave, for I think he will realize, with his fellow bishops, that, in raising voice or jurisdiction against me and my brother priests and bishops, he raises it against the Creeds and the vows that he once promised to respect and keep. In the past few years, precedents have been set for taking no action against those who violated the historic doctrine and discipline of the Church; I trust, therefore, that no action will be taken against those of us who try to preserve them.

● A layman: Even though our "spiritual pastors and masters" are attempting to abolish repentance, they cannot abolish sin.

● A parish priest: Because of situations such as face us now, in the fifth century the Church decided that synods of local Churches, such as our General Convention, could not be recognized as having doctrinal authority. The doctrines of the Christian faith, they all agreed, must represent the consensus of the entire Church, and no local Church by itself may presume to change the recognized faith of the whole.

● The Church Periodical Club: World wide, the printed word remains the most powerful means of spreading the Christian message. (Editor's Note:

(The CPC is the only organization in the Church devoted solely to providing free printed material to those who cannot otherwise obtain it. For more information, write The Church Periodical Club, 815 Second Avenue, New York City 10017.)

● A Washington, D. C., columnist: My own guess [as to why the Korean evangelist Sun Moon "is so successful in the role of Pied Piper"] is that Sun Moon offers discipline, and that young people need discipline and actually want it, much more than we or they suppose.

● A Churchwoman: Returned to altar guild this month. Sure wish the ladies would talk less, do more, and realize it's God's altar, and not somebody's personal property.

● The SPBCP: It is clear now that our most cogent arguments and most eloquent pleas have fallen on deaf ears. Our only recourse is to make full use of the weapons that remain to us: our money and ourselves. If the Church is to be saved, the minority which now charts a disastrous course for her must be deposed. Where the Blue Book is used, withhold your money. If you can find a church where the Prayer Book is used, attend it. If your rector uses the Prayer Book only part of the time, pay your pledge only part of

the time. Do not be misled by the argument that you are obligated to continue to give to God: Of course you must give back to God a part of what He has given to you, but there are many good churches and good Christian charities remaining in the world; giving to God does not necessarily mean giving to your parish.



WORSHIP

WORSHIP is the meaning of life — our self-giving to God by our acts of praise which bring together all of our relationships with others and the work we do in God's world. Our communion with God cannot be separated from our giving to God, for God accepts what we offer and makes that the channel for His own self-giving in our communions.

As we give, so shall we receive.

As we open our hearts in love to God, as we seek to make our lives truly lives of service and witness, we become instruments of His will and purpose.

That is what the parish church exists for — to bring each of us into a living and vital relationship with Almighty God. —A parish bulletin' (Diocese of North Carolina)

NO ACTION

AT THE Consecration of a Bishop, a bishop elect is required "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word"; he is also required, with the same diligence, "to exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to" him (BCP, p.555).

Some years ago the House of Bishops failed to take any disciplinary action against the notorious James Albert Pike, Bishop of California, despite his obvious refusal to abide by the Canons of the Church or the apostolic doctrine of the Church.

Somewhat later, eleven females were "ordained" in an illegal ceremony in Philadelphia by three retired bishops. The House of Bishops again refused to discipline their brothers; they gave them a slap on the wrist and declared the ordinations to be invalid.

Most recently, in Minneapolis, the House of Bishops again outdid Charlie Brown in wishy-

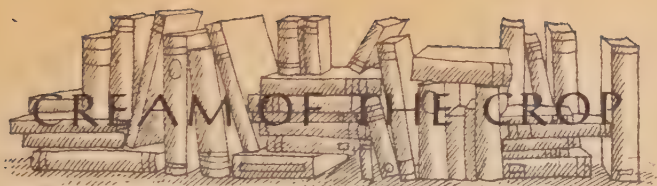
washiness; they decided that any women "ordained" in an illegal ceremony would have to be conditionally ordained, which was obvious from their declaration of the ordinations being invalid. Immediately, a storm of protest came from the women involved, who declared they would not abide by any decision of the House of Bishops; the House was intimidated immediately and reconsidered the action of the previous day. Just what the House did is un-

sure, but apparently each bishop was allowed to decide the matter as he saw fit — which means that the bishops made no decision whatsoever.

No doubt the House of Bishops will live to be haunted by its continued refusal to exercise any disciplinary authority, but meanwhile the Church is facing a long period of anarchy where everybody can do what he wants to do, knowing full well that the House of Bishops will fail to take any kind of disciplinary action.—A parish priest

For the pastors are becoming brutish and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

—Jeremiah 10:21



IT WILL be remembered that the great poet, priest, and preacher, John Donne, Dean of St. Paul's London, held his listeners almost spellbound, and would complain that they took up valuable time by their *ohs* and *ahs*; but more than that, he knew how to prepare his sermons — after he had preached them. He talked from notes and later would write out everything, almost wringing dry every text, every quotation.

In a way that is what Philip Mason has done in the autumn EBC selection, *Dove in Harness*. Following in the steps of R. H. Tawney, William Temple, A. D. Lindsay, and Michael Ramsey, Mr. Mason last year delivered a series of what must have been truly inspiring lectures at Oxford University, and then went back home and rewrote much of what he had said — and so gave the Episcopal Book Club its current selection.

He speaks, as he did then, not as a professional theologian (often hard to understand), but as a conscientious Christian, frequently stumbling, occasionally puzzled, always searching, but

firmly believing. As he points out, his aim is not to give pat answers to sometimes vexing questions, not to satisfy, but to stimulate and get his reader to come to his own happy but sound conclusions.

Mr. Mason, now in his seventies, has enjoyed a remarkable career that has taken him from Oxford to the Himalayas, and other parts of the world, and, as might be expected, back to England. Moreover, he has written some twenty books, not the least of which is *Dove in Harness* — really the culmination of his years as a thinking, and now convincing, Christian layman, and shows us, by his own experience, how our inquiries, thinking, and conclusions affect not only our behavior but our whole being.

Mr. Mason is an exceptionally well-read man, and he manages to quote from a rather large number of reputable authors (many EBC friends: John Donne, Thomas Traherne, Austin Farrer, T. S. Eliot, Dorothy L. Sayers, Charles Williams, William Temple, Martin Thornton, and Michael Ram-

sey), and does so with remarkably little fuss. He is also a travelled man, an experienced man, a loving man, and a wise man who, throughout his talks with us, has thought of himself as the man kneeling at the back of the church asking for mercy, rather than the man standing up front and thanking God that he is not like other men.

We may be sure that those who had the privilege of hearing Mr. Mason speak before them at Oxford are blessed no more than those who have the pleasure of hearing him talk from the next armchair.

[*Dove in Harness* is published by Harper & Row, 10 East 53rd Street, New York City 10022, \$8.95; EBC member price, \$5.95 including postage. See the coupon on following page.]

With the distribution of the autumn selection, the Episcopal Book Club began its 24th year of service to its members, and, through them, to our beloved Church. All things considered, the operation has indeed been blessed; by the grace of God, it has held fast to "the faith once delivered to the saints" and is still solvent — all, it might be pointed out, without any help from the national Church or any diocese, credit for which must go, in large part, to the Club's faithful and loyal members, some of whom have been

with the EBC from the beginning — when eighty members responded to an invitation in the monthly bulletin of a small parish in West Missouri, and not a little to Hillspeak's faithful employees.

The Club's only purpose was, and is, not to make money, but to serve the Church. That the EBC is "alive and well" in the Ozarks may indicate that "God is with us"; certainly there is evidence aplenty that people need and wish to know more about the Church of our rich inheritance. The Club's first concern has always been to meet that challenge by selecting four good books a year: twenty-three years ago it was a matter of which books to choose, but now it is where to find them; then a member could pay \$10.00 in advance for four selections, now retail book prices have more than tripled; even so the advance payment (\$20.00 for four "Books-of-the-Seasons") has only doubled. All of us are suffering from not only increases in costs but also decreases in the quality of products and workmanship, and delays in delivery, not to mention higher postage rates and the near collapse of the postal system.

In any case, those who join the Episcopal Book Club may be assured that the Club will

continue its search for the best books obtainable and offer them at the lowest prices, and, further, that here at Hillspeak everything will be done to serve the Church that we, and those who have gone before us, have known and loved and revered.

God save the Church!

—From "Embertidings"



MEDITATION

BEAR NO malice nor evil to any man living. For either the man is good or nought. If he be good and I hate him, I am nought. If he be nought, either he shall amend and die good and go to God, or abide nought and go to the devil.

Let me remember that if he shall be saved, he shall not fail — if I be saved too, as I trust to be — to love me very heartily and I shall then likewise love him. Why should I now hate one for this while, who shall hereafter love me for evermore? Why should I be now enemy to him whom I shall in time to come be coupled in eternal friendship?

On the other side, if he shall continue nought and be damned, there is so outrageous and eternal sorrow coming to him, that

JOIN THE EBC AND GET THE BEST BOOKS

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My Name _____

Mailing Address _____

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Parish _____

I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching. (b) if I do not wish to keep any book I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (c) I may cancel my membership in the EBC at any time.

☐ I am enclosing \$20.00 in advance payment for four seasons, beginning with the current selection.

☐ Begin my membership by sending me the current selection, and bill me for each season's book when it is mailed.

☐ I do not wish to become a member, but I do want the current selection for which I am enclosing my check or money order. (See "Cream of the Crop" for the non-member price of the current selection.)

Clip, fill out, and mail to: The Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632

I may well think myself a deadly wretch if I would not now rather pity his pain than malign his person.

If anyone should say that we may well, with good conscience, wish an evil man harm, lest he should do harm to other folk such as are innocent and good, I will not now dispute upon that point, for that root has more branches to be well weighted and considered than I can conveniently write, having none other pen than a coal.

Verily this will I say, that I will give counsel to every good friend of mine, that if he be put in such a position that the punishment of an evil man be in his charge by reason of his office, let him leave the desire of punishing unto God, and unto such other folk as are so grounded in charity and so fast cleave to God, that no secret, shrewd, cruel affection, under cloak of a just and virtuous zeal, can creep in and undermine them.

Let us, who are no better than men of a mean sort, ever pray for such merciful amendment in other folk as our own conscience shows us that we have need of in ourselves.
—Thomas More (written while awaiting his execution, 1535)



KIN

ONE COLD winter morning in the city of Birmingham, a minister's wife noticed on the street a small boy with newspapers under his arm. He was without shoes and stood with his bare feet on the grating of a hot-air vent outside a bakery. Seeing his red, chapped feet, she was moved with pity and asked him, "Son, where are your shoes?"

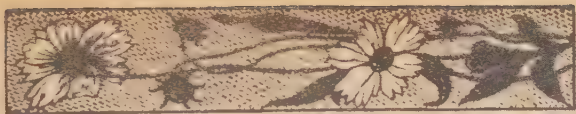
"Lady, I ain't got no shoes", was the simple reply.

The minister's wife invited him to go with her to a department store, where she bought him some heavy shoes and stockings. The little fellow, proud of his gifts, ran joyfully from the store without so much as thanking his benefactor. She was somewhat disappointed at his lack of gratitude, but as she left the store, he came running back and exclaimed breathlessly, "Lady, I forgot to thank you for these nice, warm shoes!" Then he continued, "Lady, I wanna ask you a question. Are you God's wife?"

She was taken aback and stumbled for a reply and stuttered, "Why — ah — no. I'm just one of His children."

"Well, I knowed you must be some kin to Him."

—*The New Pulpit Digest*



MASTERPIECE

WHEN the General Convention of 1913, "spurred by memorials from two important dioceses", appointed a "Joint Commission on the Revision and Enrichment of the [generally unacceptable 1892] Book of Common Prayer", the II Bishop of Pittsburgh (Cortlandt Whitehead) was named Chairman, upon whose death in 1922, succession was given to the VIII Bishop of Massachusetts (Charles Lewis Slattery, d. 1930); in the later stages of the work the Rev'd John Wallace Suter, Sr., formerly Rector of the Church of the Epiphany, Winchester, Massachusetts, served as Secretary and eventually became, as did his son and namesake, Custodian of the Standard Book of Common Prayer. Because "something had to be done to repair the integrity of the Prayer Book", the resolution stipulated "that no proposition involving the Faith and Doctrine of the Church shall be considered or reported." The Commission's work was completed and adopted by the

General Convention of 1928, and the next year the new Prayer Book came into use on the First Sunday in Advent.

Meanwhile a great deal of time was spent in the careful editing and preparation of the Book for the printers. Since the Chairman and Secretary were both of the Boston area, it was logical that the Commission should turn to the local, and best, authority in printing matters, an artist and craftsman, D. B. Updike, who, more than anybody else, saw to it that the Prayer Book was appealing and satisfying to the eye. His work became the Standard Book to which all other printings of the Prayer Book had to conform, and which accounts for the excellent format followed by all publishers. His masterpiece is the folio edition that he did for J. Pierpont Morgan, wherein he relied solely upon the simplicity of the Janson type face, meticulously printed it in black and red ink upon very fine handmade paper — one of the handsomest books of its time;

500 copies were printed in 1930 and complimentary ones were sent to all bishops and certain other officials of the Church.

Because the Book of Common Prayer was not only a superb manual of public and private worship, but also because the Standard Book was an unexcelled model of typography and printing, two learned Churchmen marshalled forces and money and persuaded the Seabury Press to publish in 1952 a facsimile, two-color edition of Updike's masterpiece: indeed, one of the men spent a good deal of time working on the actual production of the beautiful book, which, of course, quickly found its way to altars, prayer desks, homes, and libraries. Now back in print, the facsimile edition (Seabury Press, \$15.00), along with its folio progenitor, remains a lasting testimony to the integrity and reliable work of the 1913 Prayer Book Commission and, most of all, to the loving care and good taste of the scholar and printer, Daniel Berkeley Updike. [See opposite page.]

Gysbert op Dyck was born in Westphalia, came to this country in the 1630s, married the daughter of an English settler, and acquired land around what became Wickford, Rhode Island. Daniel Berkeley Updike

was born 25 February 1860, went to private schools in Providence until the death of his lawyer father in 1877 halted his formal education, and, of necessity, he set out to make his own way. Thanks largely to his mother's remarkable intellectual powers and her acquaintance with English and French literature, Daniel was prepared to find work with the Providence Athenaeum, and later with the Boston publishing firm of Houghton, Mifflin & Company, where by carrying proofs to the Riverside Press in Cambridge, he learned about book-making and soon became known for his taste in typographical arrangement, where he met and worked with men of similar interest and ability, and where he associated himself with the Church of the Advent (stoutly maintaining that he was "a layman of the Diocese of Rhode Island"), and consequently helped in designing and decorating an edition of the 1892 Book of Common Prayer.

Dissatisfied with that book's appearance, and realizing that to do things well he had to do them on his own, he left Houghton, Mifflin, and became a "typographic adviser", intending only to design books that would be composed and printed by others, but seeing

that his fees added greatly to the cost of production he set up the Merrymount Press, which, as a biographer has recalled, "became an indispensable Boston institution that never compromised with quality."

Mr. Updike's fame spread as he widened his influence on the improvement of the graphic arts: for five years he gave a course at the Harvard Business School on the technique of printing which he eventually recast into the two definitive volumes of *Printing Types, Their History, Forms, and Use* (now in the second printing of the third edition); he designed and privately printed many books for his friends and learned organizations, especially works dealing with his native Rhode Island and just about anything connected with the Church. His printing was regularly grabbed up by distinguished libraries and collectors, and one TAD reader, who knew Mr. Updike only slightly, has been collecting Merrymount Press imprints for more than fifty years.

Although somewhat reserved, he had a dry wit and made a distinct place for himself in the social life of Boston, but always managed to conceal from the casual observer the vast amount of hard work that went into the creation of the Merrymount

DEARLY beloved, we are
the sight of God
to join re
ture

The Order of The Burial of the

¶ The Minister, meeting the Body, and going
Church or towards the Grave, shall say

I AM the resurrection and the life
believeth in me, though he we
and whosoever liveth and bel
dic.
know that my redeemer liv
upon the earth
God:

Ember I

The Gospel. St. Matt

JESUS went into the temple of
that sold and bought in the te
tables of the money-changers, an
-res, and said unto them,
the house of pray
the blind an
and th

The Form of Or Consecrating a B

¶ When all things are duly prepared in the Church, a
Presiding Bishop, or some other Bishop appointed by
ent, shall begin the Communion Service, in which th

The Collect.

ALmighty God, who by thy Son Jesus
give to thy holy Apostles many excellen
didst charge them to feed thy flock; G
Church, we beseech thee, to all Bishops, the Pasto
that they may diligently preach thy Wo
duly administer the godly Discipline thereof; and g
he people, that they may obediently follow the same
'may receive the crown of everlasting glory; throug
ie thy Son Jesus Christ our Lord. Amen.

¶ And another Bishop shall read the Epistle.

The Epistle. 1 Time
'S is a true savi
hop, he

Press and the maintenance of its standards.

Daniel Berkeley Updike died on the Holy Innocents Day, in his 81st year; his body was buried from his beloved Church of the Advent, Brimmer Street, and was interred in the cemetery of St. Paul's Church of his native Wickford.

He knew his profession, practiced it, taught it, and excelled in it: a true artist and craftsman — and a faithful servant of God and His Church—From various sources



WORRY

MOST PEOPLE worry. Several years ago, a group of 104 psychologists, through a study of their case histories, determined a timetable for anxieties:

At 18, we worry about ideals and our looks,

At 20, about appearance and vocation,

At 23, about morals,

At 26, about making a good impression,

At 30, about salary and the cost of living,

At 31, about business success,

At 33, about job security,

At 38, about health,

At 41, about politics,

At 42, about marital problems,

At 45, about the loss of ambition,

Over 45, about health, retirement, and death.

As we look over the timetable of anxieties, it might help to heed the word of an older, wiser person who once told me, "If I could live my life over again, there is one thing I would not do — I would not worry. I have suffered too much from worry and now realize that it never got me anywhere; it is just plain foolish".

Jesus Christ would agree, for He commanded us to stop worrying: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . Which of you by taking thought can add one cubit to his stature? . . . Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself . . ."

(St. Matthew 6:25-34)



Integrity of life is fame's best friend,

Which nobly, beyond death shall crown the end.

—John Webster's *The Duchess of Malfi*

BETRAYAL

IT WOULD seem safe to say, that in such measure as it may be thought incumbent on the Church or Churchmen to submit to any profane intrusion, it must at least be their sacred duty, to declare, promulgate, and record their full conviction that it is an intrusion; that they yield to it as they might yield to any other tyranny, but do from their hearts deprecate and abjure it. This seems the least that can be done; unless we would have our children's children say, "There was once here a glorious Church, but it was betrayed into the hands of Libertines for the real or affected love of a little temporary peace and order."—John Keble in the preface to his Assize Sermon, "National Apostasy", Sunday, 14 July 1833



✠ Robert Burton Gooden, ordained priest in 1905, the British-born father of a priest and a bishop (both retired), Suffragan Bishop of Los Angeles (1930-1947) and Acting-Bishop of the same diocese (1948), and the oldest bishop

of the Episcopal Church and quite possibly the oldest one in the world at the time of his death — a few weeks short of his 102nd birthday, who, at the age of 99, addressed the House of Bishops in what the 1973 Journal of the General Convention noted as "a moment of grace for the House", and in the same year successfully led a movement to prevent the demolition of Los Angeles' Cathedral Church of St. Paul; from St. Mark's Church, Glendale, where he had lived for over thirty years.

✠ Robert Wright Stopford, 75, and a priest for 42 years, successively Bishop of Fulham (Suffragan of London and in charge of English churches on the Continent of Europe) 1955, of Peterborough (1956), and of London (1961-1974), and then Vicar General in Jerusalem and the Middle East, before being enthroned as VI Bishop of Bermuda; in England.

✠ Frank William Sterrett, 91, IV Bishop of Bethlehem (1928-1954), a priest since 1912, consecrated Bishop Coadjutor in 1923, whose entire ministry was exercised in Pennsylvania; from the Cathedral Church of the Nativity, Bethlehem.

✠ Walter Perry Morse, 84, a priest since 1920, who, as a member of the Society of Saint John the Evangelist (the Cow-

ley Fathers) spent more than forty years as a missionary in the Orient (Korea, China, Taiwan, Japan) and four of them as Provincial Supervisor of the Society in Japan; from the Conventual Church of Our Lady, St. Mary, in Cambridge, Massachusetts.

✠ Benjamin Mosby McKelway, 80, North Carolina-born and Virginia-educated editor of *The Washington Star* (1946-1963), which newspaper he worked for from 1921 on, a champion of freedom of the press, civil rights, and home rule for the District of Columbia, a key figure (after having inspected Nazi concentration camps at General Eisenhower's invitation) in pushing for holding the war crimes trials at the end of World War II, and the first non-publisher to be elected president of the Associated Press (1958-1963); from St. David's Church, in the Diocese of Washington.

✠ Sister Lioba Katherine, 85, a member of the Community of the Transfiguration, who, as Helen Katherine Shipps, Ohio-born and -educated, served as a medical social worker both in the United States and in Japan and, during the war years worked with the War Relocation Authority for Japanese-American internees; as a religious she worked at the mother house in Glendale, Ohio, was

put in charge of St. Dorothy's Rest, a summer camp for underprivileged and other children from the San Francisco area, and, in 1961, returned to Japan for a year and a half; from the Chapel of the Convent of the Transfiguration in the 26th year of her profession.

✠ Harold Buxton, 96, sometime Archdeacon of Cyprus, and later Bishop of Gibraltar, who was ordained in 1904 and consecrated in 1933, a firm friend of the Orthodox Churches, particularly the Armenian Church, and who, after World War II, helped establish a Serbian Orthodox College in England to train and rehabilitate Serbian priests; in England.

✠ Sister Gwendolyn, 82, Co-founder and Associate Superior of the Community of the Way of the Cross; from the Conventual Chapel, in Buffalo, New York, in the 34th year of her religious profession.

✠ Donald Fraser Forrester, 76, Canadian-born and -educated priest (ordained 1919) and educator (General Theological Seminary, 1922-1950, part of that time as secretary of the faculty); in Canada.

✠ James Warner Bellah, 77, New York-born writer about the Old West (books and short stories), historian (*Soldier's Battle — Gettysburg*), a screenwriter (*Fort Apache, Rio*

Grande), and soldier in both World Wars; from St. Nicholas' Church, Encino (Diocese of Los Angeles); California.

✠ Mrs. Albert Arthur Chambers, 71, wife of the retired and VII Bishop of Springfield and daughter of the VI Bishop of Western New York (Cameron Davis), a native of the see city of Buffalo and at the time of her death a resident of Cape Cod; from St. Mary's Church, Barnstable, in the Diocese of Massachusetts.

✠ Lt. Gen. Milton Grafly Baker, 79, who, after World War I, was assigned to the faculty of Culver Military Academy and there decided to open his own school, which he did two years later, with \$25,000 (he was the son of a Pennsylvania shoe manufacturer), on a 200-acre campus in Wayne (west of Philadelphia), and named the academy after nearby Valley Forge, where he remained superintendent for 44 years and twice turned down President Eisenhower's appointment as Secretary of the Army; from the Academy's Chapel of St. Cornelius the Centurion.

CENTER OF UNITY

THE FAITH, the Sacraments, and the Sacred Ministry are not of man's invention, but of God's revelation and ordinance, and the bishop who would fulfill his office must of necessity see to it that the Faith is fully presented and truly received, the Sacraments are made available and freely supplied, and that the Sacred Ministry is rigorously maintained, defended, and extended.

As he has been throughout the long life of the Church, the bishop is the center of unity in the Church. The office which he serves is of enormous significance, in contrast to which the evils of Congregationalism stand out with glaring invidiousness. Congregationalism is no respecter of so-called churchmanship, and wherever it is encountered it betrays the true nature of the Church as the Mystical Body of Christ; one in its being; one in its function, and one in its objective.—IV Bishop of Long Island



Some of them turn prophets, have secret revelations, will be of privy council with God Himself, and know all His secrets, hold the Holy Spirit by the hair, obstinate asses that they are.

—Robert Burton, *Anatomy of Melancholy* (1621)

LAY MINISTRY

PROBABLY the best way to define what we mean by lay ministry is to list what acts lay people can perform.

Laymen can pray. I was once guest at a Sunday dinner where another priest was the guest of honor and was asked to say grace before the meal. He declined, insisting that his host, a layman, say it himself, declaring, "Every man is a priest in his own household." How different our households would be if fathers and mothers saw their roles as ministers of Christ in their own homes, and the leaders of prayer within their own spheres of influence!

Laymen can teach. There is a place for the specialist in every field including Biblical scholarship, but the majority of the genuine teaching of the truths of Scripture in the history of the Christian Church has been done by devoted lay persons. We think not only of generations of loyal Sunday school teachers but also groups of lay persons who have met together in a place of their choice to study together under the guidance of the Holy Ghost. How often God has hidden His truth from "the wise and the prudent and revealed it unto babes"!

The unsophisticated and the childlike have insights needed by the whole Church. All lay people have a duty to be open to what the Holy Ghost has to say through the Scriptures to them, and to share their insights with others.

Laymen can share in the administration of public worship. No priest celebrates or administers any sacrament alone; the presence of witnesses and fellow participants is always required. There are special things to do — lay reading, offering the bread and wine with the gifts of the people, preparing the table, and the myriad of other special duties that a parish may offer. Even more important, however, is the feeling incumbent upon every lay member that his or her presence is essential to the life of parish worship every week.

Laymen can witness. At the end of any service, the people are expected to "go forth in the Name of Christ" to be living representatives of Christ's Body in the world. Wherever there is need for healing, for forgiveness, for reconciliation, for comfort, for a good example, for a word of encouragement, for a bold decision — wherever we may be — that is the place for the laymen's ministry to be exercised.—A Diocese of Long Island parish priest



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially for Archbishops and] Bishops, that they may minister faithfully and wisely the discipline of Christ", the following Chief Pastors, who hold jurisdiction under the American and Canadian Churches and whose anniversaries of consecration occur as noted, are commended to the prayers of the faithful. (Remove pages and keep in your Prayer Book.)

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (1953) XIII Bishop of Pennsylvania
George Richard Millard (1960) Suffragan Bishop of California
Richard Beamon Martin (1967) Executive Bishop for Ministries
Clarence Edward Hobgood (1971) Suffragan Bishop for the Armed Forces
Harold Louis Wright (1974) Junior Suffragan Bishop of New York
- 3 *George Phelps Mellick Belshaw* (1975) Suffragan Bishop of New Jersey
- 4 *John Harris Burt* (1967) VIII Bishop of Ohio
- 7 *Adrian Delio Caceres-Villavicencio* (1971) I Bishop of Ecuador
William Hopkins Folwell (1970) II Bishop of Central Florida
- 10 *James Milton Richardson* (1965) V Bishop of Texas
Robert Bracewell Appleyard (1968) V Bishop of Pittsburgh
- 17 *William Alfred Franklin* (1972) II Bishop of Colombia
- 18 *Furman Charles Stough* (1971) VIII Bishop of Alabama
- 19 *Albert William Hillestad* (1972) VIII Bishop of Springfield
Lemuel Barnett Shirley (1972) IV Bishop of Panama & Canal Zone
- 24 *William Hampton Brady* (1953) V Bishop of Fond du Lac
Benito Cabanban Cabanban (1959) I Bishop of the Central Philippines
Charles Ellsworth Bennison (1960) V Bishop of Western Michigan
Harold Barrett Robinson (1968) VIII Bishop of Western New York
- 26 *Hal Raymond Gross* (1965) Suffragan Bishop of Oregon
Bennett Jones Sims (1972) VI Bishop of Atlanta

MARCH

- 1 *Leonardo Romero-Rivera* (1964) I Bishop of Northern Mexico
Melchor Saucedo-Mendoza (1964) I Bishop of Western Mexico
- 2 *John Vander Horst* (1955) VII Bishop of Tennessee
- 4 *Wesley Frensdorff* (1972) VII Bishop of Nevada

(Continued on the following page)

(Continued from the preceding page)

- 6 George Edward Rath (1964) VII Bishop of Newark
- 9 Telesforo Alexander Isaac (1972) II Bishop of the Dominican Republic
- Wilbur Emory Hogg, Jr. (1974) VI Bishop of Albany
- 16 Robert Shaw Kerr (1974) VIII Bishop of Vermont
- 20 John McGill Krumm (1971) VI Bishop of Southern Ohio
- 25 James Stuart Wetmore (1960) Senior Suffragan Bishop of New York
- 30 Robert Munro Wolterstorff (1974) I Bishop of San Diego



JANUARY

- 6 Morse Lamb Goodman (1968) V Bishop of Calgary
- John Timothy Frame (1968) VIII Bishop of Yukon
- Allan Alexander Read (1972) Suffragan Bishop of Toronto
- Henry Gordon Hill (1975) VIII Bishop of Ontario
- 10 Frank Foley Nock (1975) VII Bishop of Algoma
- 25 Edward Walter Scott (1966) X Primate of All Canada
- William Gordon Legge (1968) I Bishop of Western Newfoundland
- Thomas David Somerville (1969) VI Bishop of New Westminster
- Theodore David Ragg (1974) VIII Bishop of Huron
- Reginald Hollis (1975) IX Bishop of Montreal

MARCH

- 4 Frederick Hugh Wright Crabb (1975) VIII Bishop of Athabasca
- John Arthur William Langston (1976) VI Bishop of Edmonton
- 31 John Reginald Sperry (1974) III Bishop of The Arctic

APRIL

- 25 Robert Lowder Seaborn (1958) I Bishop of Eastern Newfoundland & Labrador

MAY

- 1 James Augustus Watton (1963) VII Bishop of Moosonee
- John Fletcher Stout Conlin (1975) IV Bishop of Brandon
- 7 Frederick Roy Gartrell (1970) VIII Bishop of British Columbia
- Hugh James Pearson Allan (1974) VI Bishop of Keewatin
- 11 Douglas Walter Hambidge (1969) VII Bishop of Caledonia
- 30 Kent Clarke (1976) Suffragan Bishop of Niagara

JUNE

- 11 John Charles Bothwell (1971) VIII Bishop of Niagara
- 24 Barry Valentine (1969) IX Bishop of Rupert's Land
- William James Robinson (1970) V Bishop of Ottawa
- Robert Edward Fraser Berry (1971) VII Bishop of Kootenay
- Mark Genge (1976) I Bishop of Central Newfoundland

(Continued on the following page)

(Continued from the preceding page)

AUGUST

- 21 George Frederic Clarence Jackson (1960) VII Bishop of Qu'Appelle

SEPTEMBER

- 14 Geoffrey Howard Parke-Taylor (1976) Suffragan Bishop of Huron
21 George Feversham Arnold (1967) XI Bishop of Nova Scotia
Morse Cyril Robinson (1974) Suffragan Bishop of Huron
28 Timothy John Matthews (1971) IX Bishop of Quebec

NOVEMBER

- 2 Harold Lee Nutter (1971) VI Bishop of Fredericton
29 Hedley Vicars Roycraft Short (1970) IX Bishop of Saskatchewan
30 Lewis Samuel Garnsworthy (1968) IX Bishop of Toronto
Douglas Albert Ford (1970) VIII Bishop of Saskatoon

DECEMBER

- 20 John Samuel Philip Snowden (1974) VI Bishop of Cariboo

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops and Archbishops, [especially thy servant, N.], that they may diligently teach thy Word, and duly administer the godly Discipline thereof: and grant to the people that they may obediently follow the same: that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

APPLE LORE

Every third day, in reading the Psalter, I come upon the phrase, "Keep me as the apple of an eye." (Psalm 17:8, BCP 359). Eventually I got around to consulting *Brewer's Dictionary of Phrase & Fable* and found: *Apple of the eye*. The pupil, because it was anciently supposed to be a round solid ball like an apple. Figuratively, anything held . . . dear or cherished. Then I looked on down the page, and saw: *Apple-pie order*. Everything just so, in perfect order. The origin of the phrase is uncertain. Perhaps the suggestion *nappes pliées* (French, folded linen), neat as folded linen, is near the mark.

—Submitted

SHOPPING

I MUST go shopping. I am completely out of generosity and want to get some. I also want to exchange the self-satisfaction that I picked up the other day for some real humility; they say it wears better.

I want to look for tolerance, which is worn as a wrap this season. I saw some samples of kindness, and I'm a little low on that right now; one can't get too much of it.

I must try to match some patience. I saw it on a friend and it was so becoming. I must remember to get my sense of humor mended, and keep my eyes open for inexpensive goodness.

Yes, I must go shopping today.—Anonymous

BY WILL AND DEED

★ A trust fund of approximately \$1 million has been shared by Nashotah House, Nashotah, Wisconsin (one half); St. Andrew's School, St. Andrews, Tennessee; the Order of the Holy Cross; and the Community of St. John the Baptist (one sixth each). Established years ago by Irene Smith, a daily

communicant of All Saints Parish, San Diego (then in the Diocese of Los Angeles), the trust provided a life income for the Rev'd Frederick James Stevens, her English-born priest (since 1926) and Canon of St. Paul's Cathedral Church, Los Angeles, from 1952 until his retirement in 1960 (he returned large portions of the income to improve the estate's nine wheat farms in Kansas); upon his death last spring, at the age of 81, the trust was divided as he had recommended to Mrs. Smith when she established it. ★ St. Martin's Church, Ellisville, St. Louis County, Diocese of Missouri, is to receive an \$800,000 bequest from one of the mission's founding members (in 1965), George H. Packwood, Jr., who died last June; the gift which represented 20% of the Packwood estate, is believed to be the largest single bequest ever made to a congregation in the Diocese.

★ Mrs. James A. Dewar, 96, who, with her late husband, was noted for local benefactions, left to her home parish, Saint James', Oneonta (Diocese of Albany), New York, 3,000 shares of IBM stock (approximately \$750,000).

★ In the Diocese of Southwest Florida (See City: St. Petersburg) a priest regularly and faithfully ministered to a se-

riously ill parishioner, who, upon his complete recovery, and to help provide for similar ministrations in the future, set up, in the name of the parish, an irrevocable trust fund (income to go to the creator for life) of over \$300,000.

★ Something over a half-million dollars has been received by All Saints' Parish, Ft. Worth (Diocese of Dallas), Texas, for its Parish Day School. Mrs. Marvin V. Leonard, a communicant of St. Andrew's, Ft. Worth, has given \$300,000 for the building of a gymnasium and auditorium, and Mrs. Robert D. Goodrich, of All Saints', has given \$225,000 to build a chapel.

★ Kenyon College (founded 1824, the home for many decades of Bexley Hall), Gambier, Ohio, has received a gift of \$60,000 for faculty development from the Lilly Endowment, of Indianapolis, Indiana.

★ The Church Pension Fund has received a bequest of more than \$1 million from the estate of Mrs. Frank P. (Lavinia Clements Robertson) Phillips, a lifelong communicant of Saint Paul's Parish, Columbus, in the Diocese of Mississippi.

★ Four dioceses (Northwest Texas, Utah, Vermont, Washington) and two parishes (Grace, Providence, Rhode Island; Trinity, New York City)

have received an aggregate of \$16.7 million in grants from the Department of Housing and Urban Development for the building of 580 Church-sponsored units for the elderly.

★ New York's St. Luke's Hospital (general hospital with a special out-patient department and a separate women's hospital), has received a \$25,000 grant from the Arthur Vining Davis Foundations.



GOLDEN MOMENT

A GOOD friend suggested that on the occasion of our fiftieth wedding anniversary we renew our wedding vows. My husband and I discussed the matter (it seemed like a good idea at the time), but when we looked at the Book of Common Prayer and were reminded that our marriage vows were made for life — "so long as ye both shall live", we concluded that to renew our vows would be redundant, and perhaps disrespectful of the Church's rite and intention, if not of our own integrity.

Feeling that some form of thanksgiving would be appropriate, we went to our parish priest and asked what could be

done; he suggested an Anniversary Eucharist. We sent out a few invitations — in addition to the one in the parish bulletin. The Celebration was on a weekday at 11:30 a.m. (my husband and I were the only communicants, just as at our wedding), and afterwards in the parish house there was a light but lovely luncheon — with the

wedding cake and all the trimmings, and all our children.

I am sure that our priest advised us wisely and that we did the right thing. For fifty years in the holy estate of matrimony we gave thanks in the best possible way, and having done so our marriage seems all the more holy. We are indeed thankful.
—A letter



Suffer with Christ
and for Christ
if thou desire to reign
with Christ.

Thomas à Kempis

The autumn 1976 bookmark, with design and calligraphy by Tom Goddard, is on tan stock with green type and red artwork. For sale at 50c for a packet of 25, postage paid. Send your request for bookmark 76-C with remittance to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas USA 72632

DEPARTMENTS

MAKES THE HEART GLAD

■ To read in a letter that as an advance gift in thanksgiving for the 25th anniversary of his ordination and with the knowledge that he someday hoped to take his family to visit the land of his birth, the members of a parish in the Diocese of Alaska recently gave their priest a check which more than covered the trip for him and his family from Anchorage to England and back again.

FOR THE BIRDS

■ Recently two aviation fans were married aboard a single-engine plane as it circled over the White Mountains in New Hampshire.—*The New York Times*

CORRECTION CORNER

■ St. Clement of Alexandria, who is recognized as a Greek Father of the Church, was struck from the Roman Calendar not by Pope Benedict XIV, but by his namesake, Pope Clement VIII.

■ William Moultrie Moore, Jr., was enthroned as VI Bishop of Easton not in Trinity Cathedral

Church, but in Easton's new National Guard Armory.

■ Not Edwin, but Edmond Lee Browning was enthroned as II Bishop of Hawaii on the VII Sunday after Trinity in St. Andrew's Cathedral Church, Honolulu.

■ Dorothy L. Sayers died not 18, but 17 December 1957; at her death *The Song of Roland* was indeed finished, but not so her complete translation of Dante's *The Divine Comedy*: Miss Barbara Reynolds finished *Paradise* in 1960 and Penguin Books published it in 1962.

GOOD EXAMPLE

■ Recently the Bishop of Chicago (one of the larger dioceses of the American Church) took time, in his busy schedule of diocesan affairs, to make a few days' retreat in a Western Michigan monastery.

OBLIGATED

■ The teaching, which the bishop is under obligation to exercise, is not the propagation of his own personal speculations or even the communication to the faithful of the current opin-

ions of theologians, but the proclamation of the Gospel recorded in Scripture and committed through the Apostles to the Church.—Eric L. Mascall, distinguished English theologian and author (two EBC selections)

GOOD OLD DAYS?

■ Our youths love luxury. They have bad manners, contempt for authority — they show disrespect for their elders. Children are now tyrants, not the servants of their households. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up food, and tyrannize teachers.—Socrates, in 400 B.C.

MISSION

■ The Diocese of Oklahoma's missionary arm has pledged itself to raise \$50,000 for the Church's work in Nicaragua. I am proud of the people of my diocese and the Bishop who has exhorted, cajoled, and led us to this task.—A priest's letter

FOR THE RECORD

■ Of the 56 signers of the Declaration of Independence, the majority (33) as might be expected, was Episcopalian; however, only three colonies — North and South Carolina and Virginia, had solidly Anglican

delegations. An even dozen Congregationalists led the Protestant denominations, followed by the Presbyterians with six delegates, with two Quakers, one Unitarian, one Baptist, and one Roman Catholic completing the roll. Of the 33 Anglicans, three were sons of priests, one was the grandson of a priest and one was the father of a priest. That they did not wander far from home after the establishment of the new nation is evidenced by the fact that with the exception of one who was "lost at sea", the bodies of all the delegates were buried in the thirteen original states.—Taddled from *The Living Church*

■ In the Diocese of South Dakota, there is no diocesan assessment or quota system: the budget is dependent on a fair-share consideration by each congregation.

■ According to figures released in London by the Anglican Consultative Council, the Anglican Communion, has 66.5 million members, is the fourth largest communion of Christians, and the second most extensive geographically. Leading, both in numbers and geographic dispersal, is the Roman Catholic, followed, in numbers, by the Orthodox and Lutheran communions. The Episcopal Church in the United States is a very small part of the Angli-

can Communion; in fact, there are more Anglicans in Africa than in all of North America.

■ Great Britain has issued four commemorative stamps marking the 500th anniversary of the introduction of printing into

Despite having passed along 7,231 books, to date, out of a total of 13,679 that have been donated, Operation Pass Along has a "wanted" list of some 1,400 books, many of which are wanted by two, three, or more persons who need them to further their studies. Any and all books that deal constructively and authoritatively with the Faith are welcome. Just pack them up and send them, 4th class special rate — books, to Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632. Your contribution will be promptly acknowledged and, likely, your books will just as promptly be passed along.

England by William Caxton (c. 1422-1491), a wealthy and cultured merchant who in his leisure hours translated the most popular books of the Continent into English, and acquired his knowledge of printing in Co-

logne. While in Europe he set in type his translation of a French work, the first dated book printed in English; he returned to England in the autumn of 1476 with a printing press and two fonts of type.

■ While attending Rugby (founded 1567), William Ellis, who later became an Anglican priest, "with fine disregard for the rules of football as played in his time, first took the ball in his arms and ran with it, thus originating (in November, 1823) the distinctive form of the Rugby game."

■ At the end of its fiscal year, assets of the Church Pension Fund were approximately \$316 million, up from the \$282 million of the year before; benefits paid out rose from 1975's \$10.6 million to \$11.4 million.

■ Since its beginning, Hillspeak and its related activities — the Episcopal Book Club, *The Anglican Digest*, and Operation Pass Along, has received no financial assistance from the national Church nor from any diocese; as in the beginning, Hillspeak's property is owned and controlled solely by its parent, non-profit, tax-exempt organization, SPEAK, Inc.

HEART GLAD

■ A parish secretary: Because our priest has happily stuck to the Prayer Book, we average one

new family every day — people who have transferred from “progressive” parishes that are gung ho on the trial rites and ready to welcome priestesses.

■ During the first half of 1976, the Society of St. Margaret (Mother House: Boston): received the life vows of two, accepted two postulants, and celebrated the 59th, 58th, 54th, and 53rd profession anniversaries of members of the community.

HAD TO HAPPEN

■ From a parish Every Member Canvass letter: We, as chair-couple . . .

PROPER PREPARATION

■ I did not like the results of the General Convention at all. Many of us are now waiting to see what the leadership (or some part of it) will do to make it possible for us to practice the faith as handed down by the Fathers. In the meantime, I will pray and study to prepare myself for a valid priesthood in accordance with the traditions of the Church and the teachings of Holy Scripture.—A seminarian in Kentucky

MELANCHOLY MEMORY

■ On our way back home, where we have now lived for some years, we stopped off in the town of our birth to visit a

few old friends. I went to church one weekday and afterwards told the rector that my parents were confirmed there, as were my wife and I, our children were baptized and confirmed there, and that the little church was packed with pleasant memories. I did not expect to be swept off my feet, nor did I expect the indifferent treatment I received from him. I felt so depressed that I picked up my wife and we left town immediately. On the way home we decided that the \$5,000 we were leaving the parish would go elsewhere. So it was arranged — signed and sealed.—A letter

FORTH AND BACK

■ The Sacrament of Confirmation is understood as a renewal of baptismal vows within the Episcopal tradition, and for those baptized as infants or young children, and adult affirmation of their faith, assuming the responsibilities undertaken at the time of baptism by their parents and sponsors.—A parish bulletin

What happened to the Holy Ghost?

■ The Vestry of Truro Parish, Fairfax, Diocese of Virginia said: To legitimize the practice of homosexuality would be the same as legitimizing adultery, thievery, or murder. The Biblical balance [is] to minister in

love to the homosexual while condemning the sin. The Church should not only stand on Biblical passages that condemn the sin of homosexuality in full, but also put forward the regenerative power of Jesus Christ.

That's exactly what the General Convention should have said.

The National Council of Churches has officially declared evangelism is "the primary function of the Church".—*The Episcopalian*

We have no idea what the WCC means by "Church", but it's not the first business of the historic Church to worship God?

MAN PLEASING POLITY

As I study the last fifty years of American Church history and look at the 350 episcopal consecrations during that time (nearly half the total number of American consecrations—we've had 200 in the last 25 years), and as I look at the diocesan periodicals that some of my friends send me, and read national Church papers, I find myself wondering, more and more, if the election of men to be made bishops does not point to a misunderstanding of ecclesiastical polity, if not an inadequate knowledge of the nature of the Church, and if such

elections do not nurture the growing heresy that the Church is a democracy, and thus account for so many man-pleasers on the episcopal bench.—A priest's letter

CELEBRATIONS

■ At St. *** the Holy Eucharist is celebrated a minimum of seven times a week; five of these celebrations are held at 6:15 a.m., Mondays through Fridays, and are followed by a continental breakfast and Bible study (the attendance ranges from 25 to 55). We have been so doing for three years; the results have shown up in increased attendance and participation in the work and fellowship of the parish.—A parish priest (Diocese of Tennessee)

MAKES THE HEART SAD

■ To learn that a parish priest read the Burial Office for a prominent member of his parish on Sunday in a mortician's "chapel".

■ To see in a diocesan periodical an article about the ordination of six deacons, the words "confirmation" and "confirmed" substituted six times for "ordination" and "ordained"; the article was by the publication's senior editor.

■ To hear that the Society of St. John Baptist, which has had a house at St. Luke's Chapel,

New York City, for the past 26 years (the order came from England and has been in the United States for a hundred years) is withdrawing from St. Luke's, not because its work is finished, but because the Order itself has become smaller and there are not enough sisters to continue. The mother house, with thirteen sisters and two novices, remains in Mendham (Diocese of Newark), New Jersey.

FUNDAMENTAL

■ In a letter to Pope Paul VI, the 101st Archbishop of Canterbury hailed the progress of the continuing Roman Catholic-Anglican dialogue, and informed the Pope that there was a "slow but steady growth of consensus . . . within the Anglican Communion that there are no fundamental objections in principle to the ordination of women to the priesthood." In his reply five months later, the Pope restated his Church's position that "it is not admissible to ordain women to the priesthood, for very fundamental reasons."—Diocesan Press Service

TO KNOW HIS SHEEP

■ For three months, the newly-appointed Rector of Good Shepherd Parish, Memphis, in the Diocese of Tennessee, visited every family so that he might

get to know them on a one-to-one basis; he announced a weekly schedule and asked each family to set the time for his thirty-minute to one-hour visit.—*The Tennessee Churchman*

VICTIMS OF WORDS

OUR Country's second president, John Adams, shared a reverence for words with many of his contemporaries. "Abuse of words," he wrote "has been the great instrument of sophistry and chicanery, of party, faction, and division of society." The great English statesman, Benjamin Disraeli, born in 1804, probably shared the idea: "With words we govern men".

Each day brings us a rich diet of platitude, sophistries, and "obscurities", designed to assure us that we are better off than ever before. Cheap and shabby politicians try to make up for the emptiness of what they say by the vehemence with which they say it. Some seek to flatter our vanity while subtly nourishing our cupidity.

We can no longer afford the luxury of ignorance or misunderstanding of trends which have historically destroyed civilizations as great as ours.—*The Churchman*

PARISH PAGEANT

AS WE close our olio of churches in the United States which have been in continuous use for 200 years or longer, let us be reminded of the key role the Anglican Church played in our early national history. We have generally looked to New England and the Puritans for our roots, but the English colony at Jamestown in Virginia was established several years before, in 1607. Along with the founding of Jamestown came the formation of a parish of the Church of England. Anglican priests were sent from England to minister to the colonists and to assist them in building a community rooted firmly in the strength of the English Church and the surety of the Apostolic Faith.

A crude shelter covered with a worn piece of sailcloth became the first Anglican church in Virginia where the Prayer Book offices were conducted by the Reverend Robert Hunt who had been sent over by the Bishop of London. Shortly thereafter, the sturdy English colonists erected a wooden structure for their church, though it served them only a few weeks before it accidentally caught fire and

burned to the ground. Undaunted, the settlers began to rebuild their church despite the bitterly cold months of the winter of 1608.

Ten years after the founding of Jamestown, a frame church was constructed on a brick and cobblestone foundation outside James Fort. Later, in 1619, the first representative assembly of elected planters, the House of Burgesses, met in the church and set a pattern for self-government for all the American colonists. After 362 years the foundation of that church is preserved within the brick memorial church erected in 1908.

The old frame Jamestown church was replaced by a new brick one in 1639, although it was not completed until 1647. The tower which remains today, and probably dates from sometime after 1647, stands as one of the oldest English-built edifices in the United States. After serving as the town's house of worship for less than four decades, the brick church was partly destroyed by Nathaniel Bacon in a colonial rebellion in 1676. Another disastrous fire, in 1698, destroyed the state-house and some of the private dwellings; and with the re-

moval of the seat of government to Williamsburg in 1699, the village fell rapidly into decay. As Williamsburg grew and prospered, Jamestown, historic for its role in the religious, political, and social life of early Virginia, died away: about 1758, services in the Jamestown church were discontinued; the



ancient structure fell into ruins leaving only the church tower as a reminder of days gone by.

Today visitors can walk through Jamestown with a strong feeling of touching the past, the past of a settlement which helped found some of our most cherished traditions and freedoms. There, also, our Church was planted and took root and spread throughout the original Thirteen Colonies.—Taddled from a parish bulletin

STAND FAST

YOUR rector, as an old sailor, wishes to offer the following which will illustrate the debacle following the recent General Convention of the Church when action was taken to phase out the Book of Common Prayer, as we know and love it, and when it was voted, unconstitutionally, to have priestesses and female bishops:

The ship has had an accident, possibly an explosion in the engine room or collision with an iceberg. The captain does not immediately issue orders to abandon ship, but awaits a report of the extent of the damage and weighs the feasibility of continuing on course at reduced speed, or requesting aid from neighboring ships, and of making temporary repairs until the ship can be properly repaired. Meanwhile, the passengers and



crew are alerted to the danger; the captain and officers do not panic, but continue at their stations.

Something must be done, of course, and something will be done, but careful deliberation is required.—A parish priest

WE RECOMMEND

◆ To those who are not only upset but dazed and shocked by the actions of the Minneapolis General Convention and are wondering how it all happened: A look at some of the background as described in the Rev'd Robert C. Harvey's small (75 pages), but powerful, paperback that explores in considerable and factual detail the power play that has been, and is, taking place within the Church. *A House Divided* is not a work of fiction and it is not particularly enjoyable reading, but it is a searching and unflinching look at the issue of authority, the one issue which is dividing the Church, and the issue upon which most of the lesser issues hang. (Order from The Canterbury Guild, POB 241, Ironia, New Jersey 07845; \$1.95)

◆ Taking advantage of the current offer of *The Living Church* (407 East Michigan Street, Milwaukee, Wisconsin 53202) of 22 issues of the magazine at the introductory rate of \$3.00: The Church's weekly newsmagazine

is an independent periodical which combines a genuine interest in the welfare of the Church with freedom in reporting and expression of opinion.

◆ To those who missed out on the first reprinting of Vernon Staley's *The Catholic Religion*: Try again. The Washington Regional Branch of the American Church Union has provided a second printing of the 400-page book which is subtitled *A Manual of Instruction for Members of the Anglican Communion* and is a forthright and unswerving statement of the faith, practice, and history of the Church. Send your request, with \$4.00, to Miss Margaret Lindsay, 3365 Denver Street, S. E., Washington, D. C. 20020.

◆ To anybody looking for a good broker for large or small accounts: The 45-year-old firm, Wayne Hummer & Co., 105 West Adams Street, Chicago 60690, if only because the senior partner, Mr. Hummer (now 90), who, when asked,

"Why do the officers of some companies feel that they have to give away millions of dollars?" replied, "I think most people in business and banking are honest, but how the men who run some big companies can do such things is beyond me . . .

My father told me always to remember that the money belongs to the depositors and to be very careful whom we lend it to and to be sure that we get it back." Mr. Hummer, who went to work in his father's bank in 1907, is a member of St. Paul's Parish, La Salle (Diocese of Chicago); a junior member of the firm (a son of a senior partner) and his wife belong to St. Matthew's, Evanston.

♦ To librarians: Laying in a copy of *Saint Nicholas: Life and Legend*, by Martin Ebon (\$8.95, published by Harper & Row, 10 East 53rd Street, New York City 10022), so that you will be prepared for 6 December next year when the feast day of Saint Nicholas, Bishop of Myra, rolls around. We know that he was a bishop in the time of the Emperor Diocletian; was persecuted, tortured, and kept in prison — all for the Faith, until the more tolerant reign of Constantine; that he is a patron saint of Russia; and that our Santa Claus is a corruption of the Dutch

San Nicolaas. Even though the book is mostly about the many legends that have grown up about the Saint — including Clement Clark Moore's "Twas the Night Before Christmas" (Moore, a priest, wrote the poem for the delight of his children and in the process managed to change the image of Saint Nicholas to jolly old St. Nick for this country and then the world). The many pictures included in the book illustrate the Saint's life and the later legends that surround him.

♦ When next you go to the polls to vote for a candidate for the Congress, think about what a savings and loan association president wrote us recently: The principal cause of inflation in the United States is and always has been our mounting federal deficits; they not only provide the excess fuel that feeds the fires of inflation, they also weaken national and international confidence in our financial probity and thus continue to decrease the value of the American dollar here and abroad.

♦ To students of Americana and others who have enjoyed the events of our Bicentennial Year: Merritt Lerley's (a vestryman and a composer of music for the Church) month-by-month, week-by-week journalistic reconstruction of the events of the

day, both domestic and foreign, throughout 1776; with only a few exceptions, everything written is based upon something in public print during that year. By no means confined to recounting deeds on the battlefield, Mr. Lerley finds time to comment that at the end of the week of 29 January, Congress "took Saturday off, for the first time this year", and for the week of 12 August, "Madame is wearing her hair extremely high, the toupee slightly forward; when she wears a cap, it is huge, brightly ornamented

with flowers, trailing ribands of all the brightest colors." In early November, he notes that His Majesty, George III, directed the distribution of a supplement to the Book of Common Prayer which stipulated that on Friday, 13 December 1776, the Second Collect would petition God to "bless the arms of our gracious Sovereign, in the maintenance of his just and lawful rights, and prosper his endeavors to restore tranquility among his unhappy, deluded subjects in America, now in open rebellion against his



Ye shall . . . pray for the ministers of God's Holy Word and Sacraments

A PRAYER FOR THE WINTER EMBER DAYS

*Being the Wednesday, Friday, and Saturday
after the Third Sunday in Advent, or, respectively,
in this Year of Grace, 15, 17, and 19 December*

O LORD Jesus Christ, who at thy first coming didst send thy messengers to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

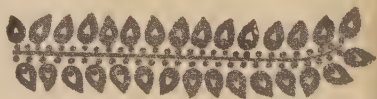
Crown, in defiance of all subordination and legal authority.” (*The Year That Tried Men’s Souls: The World of 1776*, A. S. Barnes & Co., Inc., Cranbury, New Jersey 08512, \$17.50)

♦ To those who are interested in organizing, building, and operating a Church-centered retirement home: Write to Saint Simeon’s Home, 3701 North Cincinnati Avenue, Tulsa, Oklahoma 74106, and ask for information on how it got started, what it cost, how it functions (50 rooms, 29 beds for ambulatory 62-year-olds), and what it charges. If the Home has some extra copies of the diocesan periodical *Vigor* (summer of 1975), which had a very good article on the place, ask for one. Many TAD readers have found the place and all are delighted with it. Hillspeak hopes to have something of the sort — someday.

♦ Despite its rather high price: *Church Needlepoint*, by Louise A. Raynor and Carolyn H. Kerr, a 75-page, spiral-bound book of patterns and instructions for making kneelers, border designs and other decorative units. The book includes some historical background on needlepoint as well as 38 patterns for the Evangelists, the Apostles, other Saints, the Christian Year, and the like.

Detailed instructions on stitching as well as suggested colors to be used with each pattern are included. Order from Morehouse-Barlow, 78 Danbury Road, Wilton, Connecticut 06897; \$7.95.

♦ To all serious students of Church and medieval history: Professor (History, Brandeis University) Geoffrey Barraclough’s *The Crucible of Europe* (University of California Press, 2223 Fulton Street, Berkeley, California 94720, \$14.95), an intelligent and lucid study of that largely neglected period in European history between 800 and 1150



which saw the transition from the empire of Charlemagne to the medieval world of nation-states.

♦ For armchair travellers: Visit the great sites of the Christian world from Nazareth to Jerusalem to Rome to the Cathedral Church of St. Michael and All Angels in Coventry by way of Stewart Perowne’s magnificent book, *Holy Places of Christendom* (Oxford University Press, 200 Madison Avenue, New York City, \$12.95). The distinguished archaeologist and traveller, through text and a su-

perb collection of photographs, brings us very close indeed to the beauty of holiness embodied in the Church's historic places.

♦ Your prayers and financial support for William Temple House: Named for the 98th Archbishop of Canterbury and founded in 1965, the house, operated by the Episcopal Laymen's Mission Society under the auspices of the Diocese of Oregon, provides counselling, mental health aids, referral services, and rehabilitation on an all-are-welcome, no-charge basis. Address: 615 N.W. 20th Avenue, Portland, Oregon 97209

♦ To those who would like to have a concordance of the Old and New Testaments handy at home without the cost or bulk of most: *Cruden's Complete Concordance* in paperback (Zondervan Publishing House, 1415 Lake Drive, S. E., Grand Rapids, Michigan 49506, \$2.95). A standard reference work and a valuable tool for both the serious student and the interested reader of Holy Scripture, the paperback edition of *Cruden's* is easy to handle (only 5½" by 8") and, despite the small type, quite easy to read.



For us there is only the trying. The rest is not our business.—T. S. Eliot in *The Four Quartets*

CALL YOUR PRIEST

BEFORE going into the hospital. The stoic tradition of bearing pain and illness alone is not a Christian one. The sacraments of forgiveness, healing, and strength are your birthright as a member of the Church: ask for them boldly.

WHEN your marriage hits rough waters. You took each other for better or for worse, but you don't have to bear the worse alone. Call your priest as a first, not as a last, resort.

WHEN there is a death in the family. Death is a solemn occasion, yet for the Christian it is a birthday into Paradise. Death is neither a terror nor a commercial business to your priest: call him first, before you call the mortician.

BEFORE you face an important or difficult problem. Your priest doesn't have all, if any, of the answers, but he knows the right questions and is eager to help ask them.

BEFORE you leave for college or the armed forces. You don't have to go into a far country alone or as a stranger as did the Prodigal Son. Your priest can help prepare your way with information, introductions, and prayers.—A parish bulletin

The Anglican Digest
Hillspeak
Eureka Springs, Arkansas 72632

IV76

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(City, State & Zip Code)

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(Street Address or PO Box)

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STAR

WHAT star is this, with beams so bright,
More beauteous than the noonday light?
It shines to herald forth the King,
And Gentiles to his crib to bring.

True spake the prophet from afar
Who told the rise of Jacob's star;
And eastern sages with amaze
Upon the wondrous token gaze.

The guiding star above is bright;
Within them shines a clearer light,
And leads them on with power benign
To seek the Giver of the sign.

Their love can brook no dull delay,
Though toil and danger block the way;
Home, kindred, fatherland, and all,
They leave at their Creator's call.

O Jesus, while the star of grace
Impels us on to seek thy face,
Let not our slothful hearts refuse
The guidance of thy light to use.

To God the Father, heav'nly Light,
To Christ, revealed in earthly night,
To God the Holy Ghost we raise
Our equal and unceasing praise. Amen.

—CHARLES COFFIN, 1736



True hope seeks only the Kingdom of God, and is convinced that all earthly things necessary for this life . . . will . . . be given. The heart cannot have peace until it acquires that hope.
—St. Seraphim of Sarov (1759-1833)

GOING to church doesn't make you a Christian any more than going to a garage makes you an automobile. When I was young the big problem was the fakers, the phonies, the hypocrites: the nominal Christians who went to church every Sunday and then on the way out of the church parking lot, blew their tops at the guy in the next car or the wife in the next seat. Today the problem is the nominal Christians who don't go to church at all, who don't even try to practice their faith, who think and talk and act just like everybody else.

I won't ask who the real phonies are — but the thought strikes me that at least those early hypocrites tried.

Going to church doesn't make you a Christian any more than going to a garage makes you a car; but if you are a car, skipping the garage will eventually lead to breakdowns.—A Diocese of Arkansas parish bulletin

RECENTLY I have been asked by several people to write out some advice for sleepless nights that our former Bishop some years ago gave to all his priests.

As you may remember, the Bishop had great personal difficulties because of his wife's extended illness, and there were many nights when he, too, found it difficult to sleep. He told us that the best way he had ever discovered was to empty his mind of all other thoughts and then repeat a portion of what the Orthodox Christians have used for centuries, the "Jesus Prayer": say over and over the phrase, "Lord Jesus Christ . . . have mercy on me", until you fall asleep.

I have found it to be an effective way of bringing about the peace that every body and soul needs, and I heartily recommend it to others who would seek that same blessed sleep.—A parish priest



Christ has left us on earth to become beacons that give light, teachers who give knowledge, so that we might discharge our duty like angels, like heralds among men; so that we might be grown men among the young, men of the spirit among men of the flesh, and win them over; so that we might be seed and produce many fruits.—St. John Chrysostom

THE GOOD SHEPHERD

I AM the good shepherd and know my sheep, and am known of mine." (St. John 10:14) Only Jesus is the good shepherd, while His bishops, priests, and deacons, each in his own way, tends His flocks as stewards. Jesus bids them to protect, feed, and lead the flock. He has redeemed with His own precious Blood.

First, a faithful pastor must protect the flock from inordinate pride and vanity, from parochial narrow-mindedness and shortsightedness, and above all else, from all heresy, schism, and false doctrine. Only Christ can protect and save us from the wages of sin, death, and damnation.

Second, a conscientious priest must feed the flock of Christ's Church with loving hands and heart, by word and sacrament: the word to nourish our minds

and hearts with God's saving commands, and the sacramental gifts of bread and wine to nourish our souls, our very being, with Christ's own life. The cup we drink is Jesus' Blood, and the bread we eat is Jesus' Body given to us that we might live in Him and He in us.

Third, those ordered "to the edifying of thy Church and the glory of thy holy Name" (Book of Common Prayer, p. 537) must lead the Church in fulfillment of Christ's command to proclaim the Gospel and build up the Kingdom of Heaven. The task set before them is at once serious and dangerous; serious because they are themselves sheep who must follow, and dangerous because they must never lose sight of Him who is "the Way, the Truth, and the Life". (St. John 14:6). If our spiritual pastors and



For Thomas à Beckett.

(29 December)

ALMIGHTY and everlasting God, who didst strengthen thy blessed martyr Thomas of Canterbury with constancy in faith and truth: Grant us in like manner, for love of thee, to despise the vanities of this world, and to fear none of its violence, that we may come at last to those unspeakable joys which are thine alone to give, all through the merits and mediation of thy Son Jesus Christ our Lord. *Amen.*

masters ever lose sight of the one true Shepherd, the flock will scatter and be slaughtered by the powers of darkness. Great joy, however, awaits those faithful stewards who, never losing sight of Jesus, lead the flock "in a green pasture" and "forth beside the waters of comfort". (Psalm 23:2) — Taddled from a parish bulletin



THE REALITY OF CHRISTMAS

THE BEAUTY of the Christmas story is so overwhelming that there are few who are so dull of mind that they cannot in some way respond to it. It is told with supreme artistry in the Gospel according to St. Matthew and St. Luke, and summed up in the unforgettable opening words of St. John's account. It has inspired great painters to produce masterpieces; and composers, Handel particularly in the *Messiah*, have set the story in unforgettable musical frames.

Some would have us believe that Christmas is a "cunningly devised fable"; they point out that the Christmas festival is celebrated at the time of the old pagan rites. The Christian Church, the critics assert, cashed in by imposing its own fable

upon the saturnalia already in existence, and so claimed a spurious popularity for its own teaching. If that were so, few of us would want to continue to take part in what would be little more than a charade.

Christians believe otherwise — that God is, and that God, who created the world, is a God whose fundamental nature is love, and that the greatest expression of His love is in taking upon Himself human nature and becoming a man, and that Man has shown us what God is like. [He that hath seen me hath seen the Father . . . St. John 14:9] He has also shown us what the Creator wants man to be. If we want to know what the world we live in is all about, or if we want a pattern for our lives, we have only to look to the life of Jesus: He gives us the answers to our questions.

Christmas is the proclamation of a new beginning to our lives which is far more relevant than any of the issues which daily crowd in upon us. The essential message, running all through the Bible — the Old and New Testaments and the Apocrypha, is that God is. He is the sovereign King of man and of nations, and they who ignore or defy Him do so at their peril. He requires love and justice of His children, and if we refuse to behave as He

teaches, the consequences are inevitable. Jesus says that the law of God for His world is summed up in the simple command: Love God, and love your neighbor — and in that order.

So shall we fulfill the law of Christ: Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself (BCP, p. 69); so shall we respond to the reality of Christmas.—Taddled from the *Illustrated London News*

NEW ENGLAND CHURCHES

IT IS often supposed that the Puritans came to New England in search of religious liberty, but the truth is quite to the contrary: they came to do unto others what had already been done unto them — quite scriptural literally, but, in the actual, not very Christian.

For three generations Puritanism had been a movement, within the Church of England, which was supported by the more radical element of the Swiss reformers and dedicated to the task of stripping the Church of every vestige of its Catholic character; it became deeply involved with political issues at a time when politics had real teeth. The consequence was that the Puritans were roughly treated until they gained a temporary political strength during the Commonwealth, and then they reversed

the treatment with good measure. Nobody in those days thought much of toleration except to condemn it.

Matters were at a boiling point when the Pilgrims landed at Plymouth Rock in 1620, and opened the way for the large Puritan immigration. They were a stalwart people, trained in the hard school of adversity and confronted with the stern realities of pioneer life: when things went hard with them, they held days of fasting; when conditions improved, they inaugurated Thanksgiving Day, which eventually proved more acceptable as an American institution than the fast days. Religion to them was an inflexible duty — meaning, always, their own brand of religion. As Non-conformists in England, they developed a voracious appetite for conformity when they,

themselves, were prescribing the spiritual diet. The Puritan faith was established as the religion of the land, and was supported by a legalistic system of minute regulations which were patterned after the ancient rabbinical law. Everybody was taxed for the maintenance of their religion, but only "godly members of the Church" were admitted to citizenship in the colonial commonwealth. Roman Catholics and Quakers were banished and their writings were rigidly suppressed. Punishments were inflicted for speaking ill of a minister or for being absent from public worship. It was a crime to observe Christmas Day, or to worship God in any way other than that of the established order. Sweeping, cooking, or shaving were forbidden on the Sabbath. [Strictly, Sunday names the first day of the week, and Sabbath the seventh, kept as a day of rest and worship by Jews and some Christians.] It was also forbidden to run or walk on the Sabbath Day except "reverently to meeting", and mothers were advised against the questionable practice of kissing their children on that day.

Obviously the Church of England would have been quite out of place in such a restricted atmosphere; moreover, it was neither wanted nor tolerated.

Here and there English priests had taken up residence but they were boycotted, arrested, and banished if they were caught using the Prayer Book; in 1679 only one was left in all of New England and he was made harmless by poverty and ill treatment.

As it turned out, the Puritans carried their animosity too far; in 1684 their charter was withdrawn and Massachusetts became a crown colony, and two years later a group of Churchmen assembled in Boston to organize a parish and, shortly thereafter, King's Chapel was built for their use. Later went up Christ Church (from its steeple Paul Revere's lanterns gleamed at the outbreak of the Revolutionary War), as did other churches in Maine and New Hampshire. Roger Williams was driven out of the Massachusetts colony because he dared to voice his disapproval of Puritan intolerance, and in 1636 he started a settlement in Rhode Island for the particular purpose of providing a refuge for abused Christians of any



and all persuasions. There the Church found an opportunity equal with other bodies and was able to lay solid and enduring

foundations, with parishes in Newport and elsewhere.

It was in Connecticut, however, that the Church achieved its greatest colonial success. For three-quarters of a century the Puritan theocracy forbade, imbedded or frowned upon the Church with gradually diminishing effectiveness. Then occurred an ecclesiastical earthquake. Yale College (established in 1701 and moved to New Haven in 1716) was the stronghold of conservative Puritan-



ism. The Rev'd Timothy Cutler was rector of the college in 1722. He, his assistant, and five other Congregational ministers had been meeting together for the study and discussion of religious matters. The solid theology of the English Church, its historic order, and the system of worship provided by the Prayer Book appealed to them. All being of a scholarly mind, they set aside their own predilections for the sake of arriving

at unbiased conclusions, and, on 13 September 1722 they all presented a formal and signed statement to the college trustees announcing their unanimous desire to move over into the Church of England. As a result of their studies they found difficulties "in relation to our continuance out of the visible communion of an Episcopal Church", and wished to "signify . . . that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal." It was like an electric shock. Three of them promptly set sail for England where they were ordained by the Bishop of Norwich for the Bishop of London at St. Martin's in the Fields.

Upon his return to America, one of the men, Samuel Johnson, proved to be a host in himself: Up and down Connecticut he went, organizing congregations, building churches, administering the sacraments. Wise, energetic, indefatigable, he pursued his ministry, unshaken in his own convictions but never out of friendship with his old associates. Always interested in education, he went for a few years to New York to take charge of King's College (now Columbia University) but he returned to his beloved Con-

necticut for the closing years of his active life. Happily he died just as the Revolutionary War was about to break out and was spared the agony of a choice of loyalties which many clergymen were obliged to face-when the rupture finally occurred. At the time of his ordination to the priesthood, the Church in Connecticut was limited to the struggling parish founded at Stratford in 1707. When he died, fifty years later, there were forty churches served by twenty priests, nearly all of whom were natives of the colony, bred to the simplicities and austerities of a frontier life and grounded in convictions which had gathered strength under the pressure of persistent opposition. — From *An Outline History of the Episcopal Church*, by Frank E. Wilson, revised by Edward R. Hardy, © Morehouse-Barlow Company; used by permission



The Christmas tree came to England when Queen Victoria married Prince Albert: the Prince brought the custom with him from his native Germany. —*Quebec Diocesan Gazette*

SHOCKING

IN A current magazine I read when a child is graduated from high school he will have watched 15,000 hours of television, but have had only 11,000 hours of education, which, of course, is shocking, especially when we remember that those twelve years involved are the formative years.

That shock is pretty mild however, in comparison with the one that comes with this: in that same twelve years there are only 624 Sundays for religious education, and that does not mean 624 hours, for very few classes last more than half-an-hour; moreover, what child goes to Church school every Sunday for twelve years? Ragged attendance, vacations, and special days reduce that total to 300 hours, or even less.

Our children are, therefore, educated by:

15,000 hours of television
11,000 hours in public school, and

300 hours in Church school

It indeed behooves parents and Godparents to see that the children for whom they are responsible get to Church school every time the door is open. — parish priest

The Draft Book is full of holes.—Submitted

SPIRITUAL DAILY DOZEN

THE TWELVE following "setting up" exercises are recommended to develop strength, stimulate life, and release power. Repeat each of the twelve one or more times the first thing in the morning. After each exercise, breathe deeply, and inhale large quantities of the "breath of life".

1. Thou are God, in whom I have put my trust.

2. Thy presence is everywhere.

3. Thy presence surrounds me; in thee I live and move and have my being.

4. Thy presence is within me, strengthening, inspiring, healing, and perfecting me.

5. Thy presence banishes fear and worry and anxiety.

6. Thy presence gives me strength for all my needs.

7. Thy presence gives me confidence and courage in every situation.

8. Thy presence drives out resentment and hatred, and subdues anger.

9. Thy presence gives me understanding, that I may have clearness of vision, steadfastness of thought, and trueness of speech.

10. Thy presence enables me to overcome evil and disease in all forms.

11. Nothing shall separate me from thy presence.

12. Praise be to thee, O Lord, who giveth me the victory; through Jesus Christ, my Saviour.—A parish bulletin

BIG BAD WOLVES

PEOPLE of the Thirteen Colonies who were not Anglicans and who were usually referred to by our ancestors as "Dissenters", were bitterly opposed to bishops, and the cry of "No prelacy" was often heard. Dissenters' children were taught that if bishops were allowed to come into America they would

take from the people a tenth of everything, children included: one Dissenter's tenth child begged to be killed rather than be turned over to a bishop. When bishops eventually did set foot on the land of the free and the home of the brave, they regaled their congregations with stories of some of the extreme

claims made by leaders of the dissenting sects, but bishops might never have been allowed in America had it not been for jealousy among those sects. In 1774, a missionary in Pennsylvania reported to his superior: "Many Quakers wish for bishops in hopes it might check the growth of Presbyterianism, which they dread." Membership records of the late nineteenth century show that Episcopalians did not grow in the new nation until bishops were on hand to provide apostolic leadership, but when Americans got their first bishop (Samuel Seabury in 1784), he was the son of a Dissenter!—A Diocese of Arkansas parish bulletin



FAITH PRESERVERS

IN THE older days of the Church, it was considered essential that bishops be men who had a thorough knowledge of the teachings of Christ. In the following centuries a bishop's first responsibility came to be defined as "defender of the faith", and bishops were carefully selected for their theological learning and sound doctrine. Two hundred years ago, however, in the newly organized Church in the U.S., democracy was introduced into

Church government, and bishops began to be elected by assemblies of priests and laymen. The result in the American Church is that not scholarship but personal magnetism, pastoral popularity, and managerial acuity have become more significant characteristics for attaining to the apostolic office.

As a result, we have many bishops who have a strong concern for people, but are weak in their concern for doctrine, and, even more seriously, our bishops have started to lead us down devious paths; it has been our priests and laymen, particularly our laymen, who have stepped in, straightened out the bishops' wanderings, and preserved the Faith.—A parish bulletin



QUARTER WATCH



THEOLOGICAL EDUCATION Sunday traditionally falls on the Sunday nearest the Feast of the Conversion of St. Paul (25 January), and, also by tradition, the offering goes to the seminary of the parish priest. Some seminaries, however, have changed over the years and no longer teach "the faith once delivered to the Saints". It may well be a good idea to check the

curricula of the seminaries before you decide which one is to receive your financial, and other, support. Do not be misled by the term "accredited", which means only that the institution has been approved by an association of the seminaries of many religious bodies. A seminary's only loyalty is to the Church — to teach its faith and how to practice it. The *Episcopal Church Annual* lists thirteen continental seminaries; of the three not accredited, one at least trains men for the priesthood better than the accredited ones.

¶As noted in the previous issue, the Postal Service now charges TAD 25c for a returned copy with change of address. To save TAD that extra charge and to ensure your getting your

copy on time, please clip out the form below, fill it in, and mail it as soon as you know your new address; be sure to include the address label from your current TAD.

¶The St. Francis Homes for Boys and Girls, founded in Salina, Kansas, for troubled boys by Robert H. Mize, Jr. (now the retired Bishop of Damaraland), are presently four in number, take in girls, operate in Kansas and New York, and are accredited for psychiatric care by the Joint Commission on Accreditation of Hospitals.

¶The Federal Trade Commission's three-year investigation of the mortuary industry has resulted in an FTC order to the nation's largest mortuary chain to make refunds for over-

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charges incurred during the past five years of more than \$100,000; according to one estimate, refunds may amount to as much as \$1 million.

¶TAD is always happy when a Birthday Dollar comes in from one of its readers, and hopes that all its readers will celebrate their happy anniversaries by sending TADollars. A retired priest in Tennessee prefers to celebrate his Happy Birthdays and his readership of TAD by sending in 10c for each year that he has attained; his 1976 anniversary brought a check for \$7.10.

¶ At St. Hilda's House, New York City, mother house of the Community of the Holy Spirit, the Right Rev'd Horace William Baden Donegan, sometime Bishop of New York, and Episcopal Visitor of the Community, received the life vows of one sister, first vows of two others, and clothed a novice, all in two months.

¶The Diocese of Washington (the District of Columbia and part of Maryland) is planning to erect (by a direct Federal Housing Act loan) a \$3.2 million apartment house of 139 units for the elderly with limited incomes; it will be located next to St. Mary's Church (the parish priests promoted the idea), near George Washington University Medical School, the

University Hospital, and Kennedy Center, and called Saint Mary's Court.

¶The Diocese of Long Island, which operates St. John's Hospital in Brooklyn and St. John's Smithtown Hospital in that city, has taken over operation of the South Shore Division of Long Island Jewish Hospital, Far Rockaway, which will henceforth be known as St. John's Hospital, South Shore Division and, as are the other two hospitals, will be under the auspices of the Diocese's Church Charity Foundations.

¶TAD readers may wish to be reminded that the legal title of Hillspeak's parent organization is the Society for Promoting and Encouraging the Arts and Knowledge [that speak] of the Church, Inc. (commonly called SPEAK, Inc.), and it is so listed in *Cumulative List of (Tax-Exempt) Organizations*, IRS Publication 78, (January 1976), page 731. SPEAK has exempt status under Section 501(c)(3) of the Internal Revenue Code and its IRS identifying number is 71 033 1685.

¶Julian Victor Langmead Casserly, 66, English-born priest (since 1934), a graduate of the University of London and Fellow of Kings College, London, author of many books about the Church, sometime Hoffman Professor of Dogmatic

Theology at the General Theological Seminary and, later, Visiting Professor of Apologetics at Seabury-Western Theological Seminary, has retired (to Maine) after sixteen years as Professor of Philosophy at the latter school.

¶A Central Florida restaurant, whose owner-manager is senior warden of his parish, sends a tithe of all customer bills over five dollars received during Advent and Lent to the Church of the patron's choice.

¶Operation Pass Along passes along its thanks to a benefactor in Pennsylvania who donated two C. S. Lewis books, but failed to include his or her name.

¶Reginald Heber Gooden, 66, son of the late Robert Burton Gooden (at the time of his death the oldest living bishop in the American Church and, most

likely, in the world,) former Assistant Bishop of Louisiana, and sometime Acting Bishop of that Diocese, a priest since 1935 and consecrated Bishop of Panama and the Canal Zone in 1945 (from which see he retired to make way for a native bishop) will remain in Shreveport, Louisiana, as the Bishop-in-Residence at Holy Cross Parish.

¶Hearty thanks to the anonymous reader in zip code area 770 who sent TAD three Lincoln portraits and a note, "Use this to defray expenses, or to send TAD to persons who cannot afford to subscribe."

¶In St. James' Church, Hyde Park, Diocese of New York, a granddaughter of the XXXII President of the United States and Mrs. Roosevelt was joined in Holy Matrimony with the heir and executive director of a

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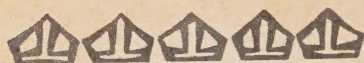
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☐ HERE ARE OUR HAPPY BIRTHDAY DOLLARS

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Poughkeepsie mortuary that was founded in the 1870s by the groom's great grandfather.



¶John Bowen Coburn, 62, Connecticut-born son of a priest and a priest himself since 1943, and four times President of the House of Deputies, was recently consecrated XII Bishop of Massachusetts (See City: Boston) in apostolic succession to John Melville Burgess, 65, retired.

¶On the V Sunday after Trinity in Bukavu, Uganda, Tomasi Bezaleri Ndahura, consecrated Assistant Bishop of Boga-Zaire last year, was enthroned as I Bishop of Bukavu,

a new diocese formed from the Diocese of Boga-Zaire, both dioceses being a part of the Province of Uganda, Rwanda, Burundi, and Boga-Zaire (Central Africa, bordering on Lake Victoria).

¶On the Feast Day of Saint Augustine of Hippo, Joseph Thomas Heistand, 52, Pennsylvania-born and Connecticut-educated, a son of the III Bishop of Harrisburg (now Central Pennsylvania) who was one of his son's consecrators, a priest since 1952, and most recently Rector of St. Phillip's Parish, Tucson, was consecrated Bishop Coadjutor of Arizona, in eventual apostolic succession to John Joseph Meakin Harte, 62, who will retire in 1979.

SEE PAGE 14

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